

THE COLORED AMERICAN MAGAZINE

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JUNE, 1908

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A MONTHLY ILLUSTRATED MAGAZINE
DEVOTED TO THE INTERESTS
OF THE COLORED RACE.

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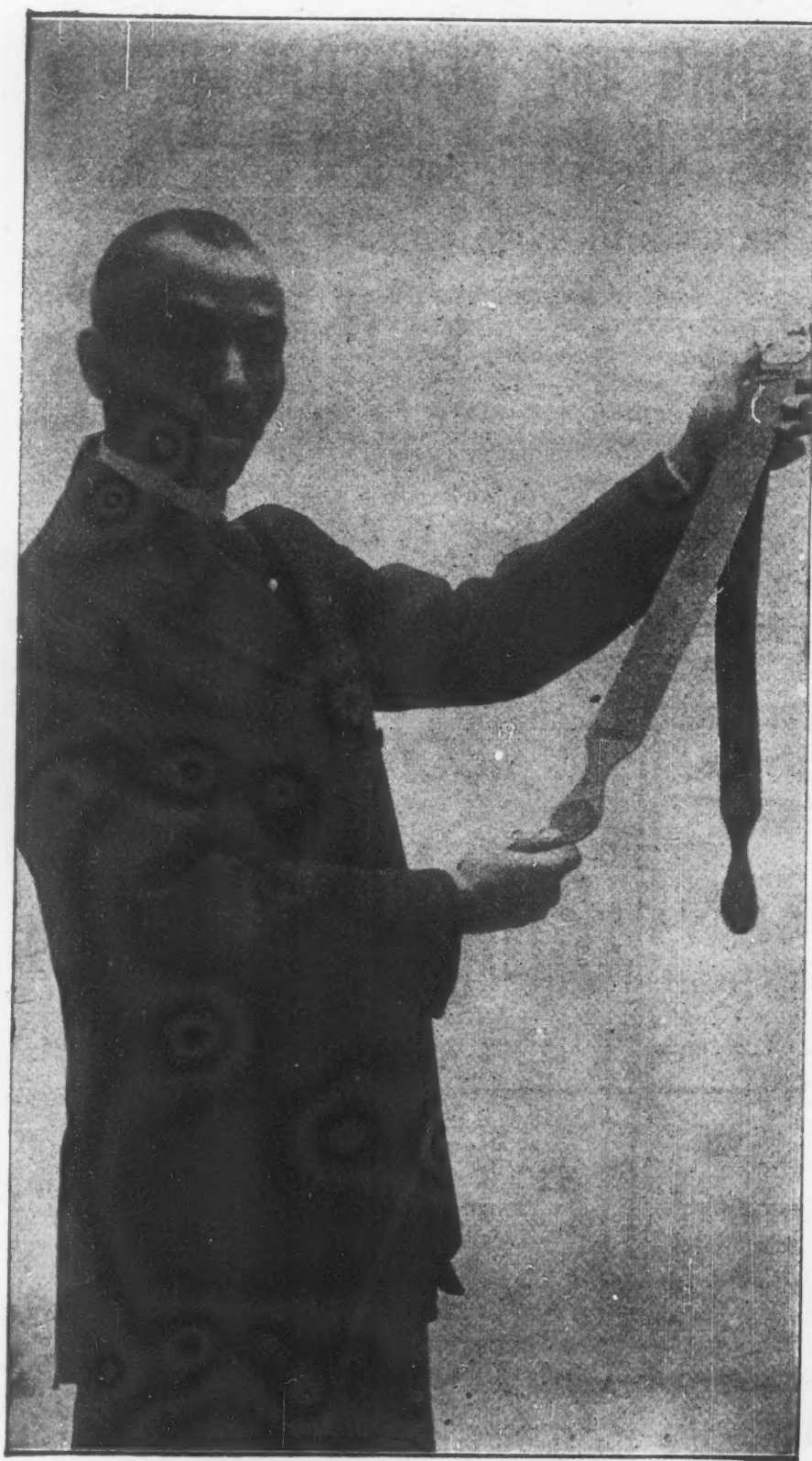
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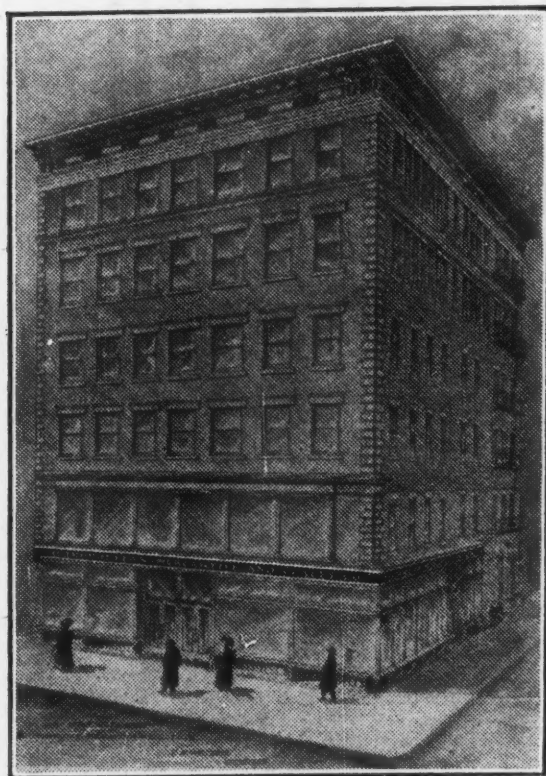
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BISHOP H. M. TURNER

THE COLORED AMERICAN MAGAZINE

VOL. XIV

JUNE, 1908

NO. 6

THE MONTH

NEGROES LAUGHING AT "JIM CROWISM"



At the recent meeting held by colored people of New York at the instance of Bishop Derrick in the interest of the prospective nominee of the ensuing National Republican Convention, one of the speakers made humorous allusions to the treatment the colored people received on "Jim Crow" cars at Norfolk, Va. The audience seemed to get a good deal of merriment out of the fact that Negro Bishops and churchmen who attended the general conference at Norfolk were told to "Move along" to the "Jim Crow" seats like other colored people.

Similar incidents as this would be likely to kindle the indignation and wrath of any other audience but a Negro audience and make them feel more like lynching some one than laughing. But not so with this Negro audience, which apparently took the whole matter as a joke. Perhaps this is why the Negro people are enabled to bear up under all

kinds of oppression in this country and yet thrive. Possibly if we took things more to heart the race would have been extinct long ago, or driven to madness and revenge.

The sad feature of it is that the white man sees us laugh easily at such things and goes off with the impression that we do not really care much about these matters except that they afford our big lunged spell binders happy themes for much noise and display of vox et nihil magis.

We trust the day is not far distant when we shall be able to discuss our grievances in a more serious vein. Certainly we are not approaching this great subject in a manner that would impress an onlooker, that we cared very much about it; and if we cannot do this by natural impulse, we believe it to be the duty of our leaders to call the attention of the people to these matters in a more serious manner. This is one of the things that needs careful thought and attention that the race may be taught to

resent rather than laugh at its own humiliation.

NEGROES HURRAHING OVER HEROES THE WHITE MAN MAKES

OBSERVATION shows and history confirms that most of the Negroes with reputation in this country are the product of white men rather than Negroes, but, nevertheless, the Negro people are proud of these men and do considerable hurrahing over them after the white people have made them. The Negro way seems to be to hurrah over your greatness after it has first had the stamp of the white man's approval. As a rule Negroes do not help other Negroes to greatness, but after the white people stamp a certain Negro as great all the other Negroes clap their hands and hurrah for him. This is illustrated in the career of Douglass, Washington, Dunbar and J. C. Price, each of whom might have never caused a ripple of applause from their own people had not the white people first stamped them and handed them down to the Negro race for its approval, which of course the race very readily gave after the white man's O. K., had been stamped upon them. The Negro people must develop some standard of their own, must help colored men to make a reputation regardless of the sentiments and views of others.

We must develop a line of individuality and race standards that mean something with us; and whether other people like them or not we must have leaders who are liked and who represent the crystalized sentiment of the race. Let us help some one up ourselves and then claim that one as our own.

THE COSMOPOLITAN DINNER FROM THE SOUTHERN WHITE MAN'S VIEW POINT

OUR readers will recall the recent dinner given in New York by the Cosmopolitan Club where colored and white guests mingled freely around the banquet board—such personages as Mr. Holt of the Independent and Mr. V. Willard of the N. Y. Evening Post together with Miss Mary W. Ovington, and others being present. The Southern journals have been thrown in continual fits, pulling their hair and foaming at the mouth ever since; and many of the Northern editors have chimed in too, as if the coming together of a few white and colored people in this way was going to bring on the millennium or even establish social equality. Nothing of the kind. People who want to mingle together will do so, and because Mr. "White" chooses to dine for the moment with Mr. "Black" that is no reason why every Mr. "White" or every Mr. "Black" is going to seek the same thing, not at all. People choose their own associates and no arbitrary rule can be fixed. It looks as if some people were making an undue amount of noise about such a small matter as this which is a precedent that binds no one, and not even a rule for the members of the Cosmopolitan Club that is binding on its members. The sum of all this social equality humbuggery may be expressed by stating that all Negroes and whites who want to eat together may do so, and others who do not want to eat together are not compelled to do so. If there is any natural disinclination each side will follow its own feelings. In those sections of the country from which

comes the most clamor, the mulattoes in the Negro race indicate that there has been a considerable amount of mixing among the races, and from all reports the same is still going on. In some states we find laws forbidding marriage between the races which would be legal mixing, while there is no law against illegal mixing—in other words a white man may have a Negro mistress but can not make her his wife and the children he begets are spurious, and illegitimate dependent upon the mother for support. We submit that the noise about this matter is made at the wrong place and in the wrong way.

THE program of the Fifth Annual session of the National Association of Teachers in Colored Schools is being sent out. The meeting will be held in Louisville, Ky., June 24 and 26. Some of the topics to be discussed this year are: "Rural schools and School house buildings;" "The Function of the High School;" "The School as a Social Center;" "The College as a Local Center of

Influence;" "The College and University in Race Power;" "The Kindergarten;" "Unique Opportunity of The College;" "Better School Supervision;" "Southern White Co-operation in Negro Education;" "The Teaching of Agriculture as a Factor in Race Development."

Many of the best educators of the race are on the program. The speakers for the two evening meetings are: for Thursday evening Prof. W. T. B. Williams, General Field Agent of the Slater Fund, who will discuss "Southern Progress in Education among the Negroes." Prof. William Pickens, Professor of Language, Talladoge College, who will give and address on "Mental Development a Part of Education." For Friday evening, Dr. L. B. Moore, Dean of Teachers' College, Howard University, will give an address on "The Training of Teachers;" while Dr. M. C. B. Mason, Secretary of Freedmen's Aid Society will speak on "Northern White Co-operation in Negro Education." Reduced Railroad rates will be granted.



How the Negro Can Secure His Full Rights

By J. M. HENDERSON, M. D.



FEW years ago and the Negro as well as his white friends regarded politics as the highway along which the black man could walk with the assurance of soon reaching the Promised Land of full and free enjoyment of all of his rights as set forth in the amendments to the Federal Constitution. To-day very few thoughtful men, white or black, hold such a view. There are causes for this change of attitude which are made manifest every time fierce hatred blazes forth in bloody deeds of mobs, unjust rulings of the court, in the ten thousand ways by which the Negro is persecuted and proscribed.

Few of our leading men dare give expression to their actual opinion upon the question; few of our newspapers dare utter candidly what is very plain to the editor as he sits at his desk; it is popular to keep up the howl for political activity and the quest for political preferment.

Not many black men make public speeches without saying things of which they are ashamed when in the privacy of home they recall their utterances; not many of our papers publish editorials for which the editor does not feel regret when by himself; orator and editor know that they have catered to popular

feeling at the sacrifice of what they really believe to be the truth. If any speaker or editor doubts this, let him at the very next opportunity give expression to his actual opinions without reference to criticism, without regard to what is the popular sentiment.

What is needed are men who will talk out from their hearts, men who will not sandpaper down their personal feelings and opinions on the questions they discuss, men whose utterances are rugged with individuality and personal opinion.

The great issue of to-day is not how to make a paper sell, how to swell the subscription list, how to become popular as an orator or leader, how to secure a fat political job, but it is how to secure for the Negro his full rights as a man and a citizen. The way of political activity has been tried. Negroes have held high office in States and in the National Government, Negro votes have swayed elections and determined policies, but what is the result? The Negro has vanished from the halls of Congress, he no longer predominates in the counties, districts or States where he is in the majority; his adventures as a politician have brought upon his head ten thousand ills from which he can never escape by means of political activity.

Emancipation meant more than the mere placing of a ballot in the hands of

a man who could not read it, who had never before even been called upon to give a decision as to the construction of the house in which he lived, who had no experience of any sort as a citizen. Emancipation meant more than broken fetters, more than open doors, it meant the sacred responsibility and the weighty obligation of good citizenship.

Many Negroes forsook the plow, the saw, the trowel and dashed for the ballot box and thence for a political office or job. For a period of years the young Negroes were taught to look away from industry, from common life, and to gaze with maddening ambition upon men who reeled and swaggered in glittering splendor at dizzy political heights. Some of the black men who scaled the heights were able men, strong and worthy men, and have left upon the nation and the world favorable impressions, but they are gone with the rest and the places that once knew them know them no more.

The true work of to-day is to awaken

in every Negro sound feelings as to his obligations and responsibilities as a citizen in the full and broad sense of the term. The ballot is not all, it is only one of the rights, and voting is only one of the duties of the good citizen.

The growing South has many interests to care for; white men of the North will no longer stand silently and see the interests of a great section of the country neglected because of blind prejudices and bitter struggles between the races; it is quite clear that the leaders of both parties have determined to give the citizens of the South, black and white, who are concerned about the development of that section, a chance to vote upon other issues than those of a vanished past or of mad prejudice of the present. Ten years from now will see the South with party lines drawn as clearly as they are in the North and will see those Negroes who vote with either one party or the other doing so from convictions upon questions relating to something else than memories.



The Twenty-third General Conference of the A. M. E. Church



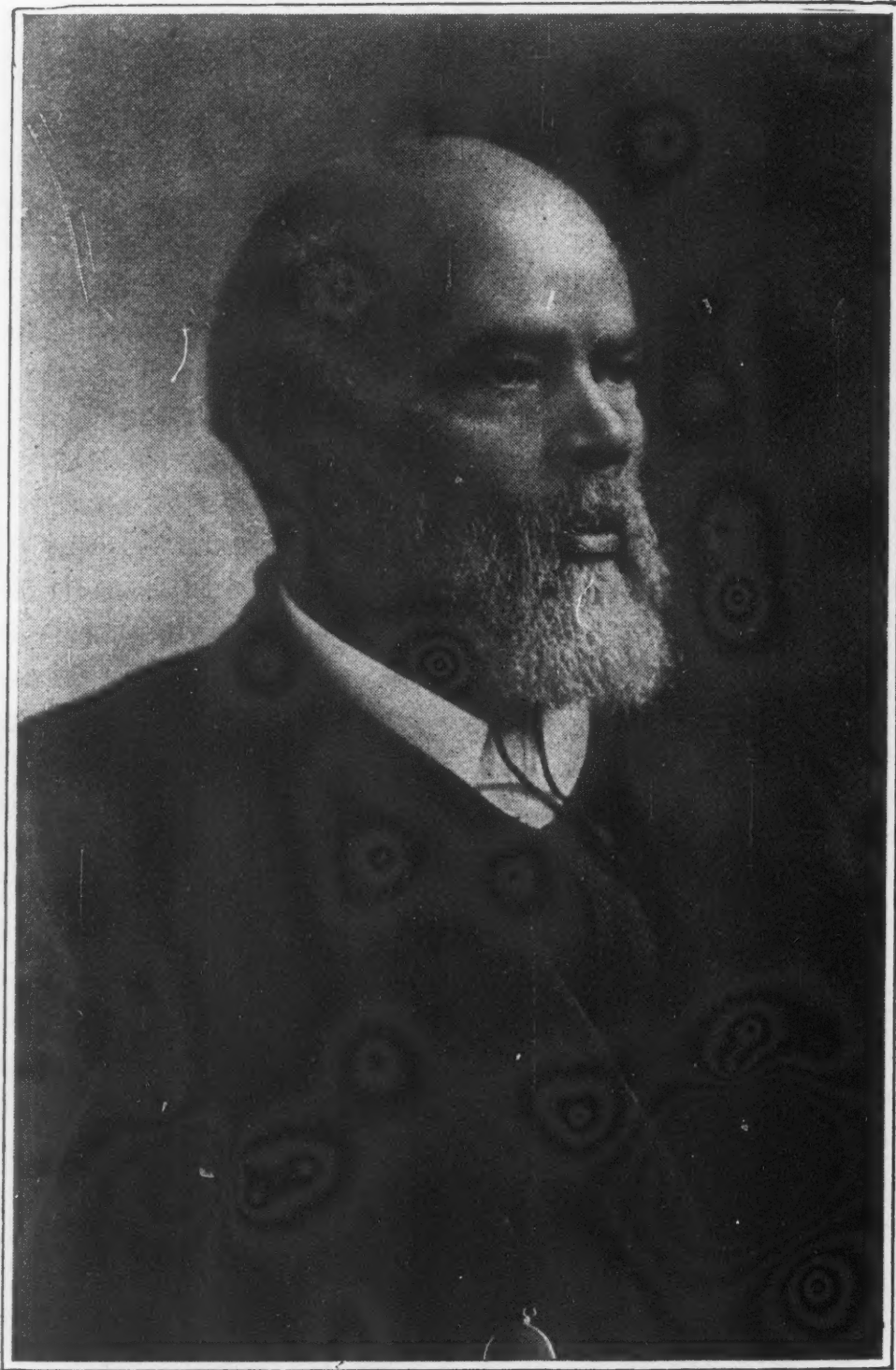
THE Twenty-third General Conference of the A. M. E. Church, which convened at Norfolk, Va., from May 4 to 21, was in many ways a remarkable gathering. In the first place there were five hundred delegates in attendance representing the work of this greatest of all Negro organizations in America, Canada, Hayti, San Domingo, Bermuda, Barbados, British Guiana, Jamaica, Cuba, Mexico and West and South Africa. Then among these representatives were men of world-wide or local reputation as preachers, orators, statesmen, businessmen, journalists, lawyers, physicians—indeed the pick of the intelligent Negro of the morning of the twentieth century, was to be found on the conference floor. We do not, of course, mean to insinuate, or intend that the reader should infer, that all of the five hundred delegates were the cream of the race. Oh, no, indeed! for we were made to be only too conscious of the fact that there were a few lusty-lunged members whose enthusiasm and high spirits were at all times at the boiling point, and kept on boiling over with the unmistakable sound of the noise made by the animal with elongated oracular appendages. But even these men were pleasant enough outside conference and, withal, well informed. But like overgrown boys, they

delighted in a racket. Entertaining as their antics may have been to themselves they were exceedingly annoying to the large majority of members and were at times detrimental to the transaction of business. It would not be a bad idea if the several annual conferences would in future see to it that men of that class are not elected to the General Conference. And just here we might remark that it seems to us that the General Conference membership is by far too large and the constitutional length of the conference too short to admit of successful and satisfactory work being done. If we mistake not, the present basis of representation is one delegate for every fifty or part of fifty ministerial members of the Annual Conference. This basis gives large districts many delegates and as the Church is growing rapidly the General Conference is becoming more and more unwieldly. We were informed that there were delegations from the South that numbered as high as sixty-odd members. The idea of reducing the membership of the conference will, we can understand, meet with much opposition, but in the interest of the entire Church it should be taken up as soon as possible. Among so many prominent and efficient men it would be invidious to particularize and yet we are constrained to mention such international characters as Bishops W. B. Der-

rick, H. M. Turner, A. Grant, B. F. Tanner, Drs. Vernon, Register of the U. S. Treasury, and Prof. Scarborough, the great scholar. These gentlemen and others have done much at home and abroad to convince the world that the man in black has a future as promising in development along all lines as has been enjoyed by any people. Many excellent addresses and speeches were delivered during the conference. First, of course, came that masterly effort delivered by Bishop Derrick on behalf of the House of Bishops. An address laden with the wisdom of years and clothed in the rich and beautiful language of the scholar. A document to be read and re-read. Then came that fine lecture by that world-famous educator and philosopher, Dr. Booker T. Washington, whose deliverances are always weighty and yet never tiresome. One of Dr. Washington's characteristics is that one never gets weary hearing him or reading after him. The good things he said to the mammoth audience that heard him will inspire new hope in the hearts of his people and give them renewed impetus in their upward struggle amid their great difficulties in all parts of the land. The addresses by the fraternal delegates were fine productions freighted with valuable information and advice, while those on education, Christian Endeavor work and other kindred subjects delivered on nights especially set apart for the purpose and delivered by members of conference were in every case brilliant efforts. Nor must we forget the addresses of the missionaries from Barbados, West and South Africa, and San Domingo. These devoted men told

in glowing language of their triumphs and urged their brethren at home to redouble their endeavors in raising money for the extension of the Master's Kingdom. The reports of the eight departmental secretaries and the four official editors were comprehensive and able productions clearly setting forth the quadrennial accomplishments of the Church in their several spheres. The work of the various committees to whom were submitted everything with which the conference ultimately dealt, did their work well and creditably. It might, perhaps, be to the credit of the Church if some other method of elevating men to the bishopric were in vogue rather than that which now obtains, yet in this instance the men elected are splendid types of the educated and refined Negro. We doubt not that Bishops H. B. Parks, W. Lampton and J. F. Flipper, chosen for the home work, and Drs. Johnson and Heard, for the African work, will do very much to enhance the splendid records of the Church at home and abroad. Many new laws were enacted and old ones repealed. It is to be sincerely hoped that in every instance the best interests of the Church have been conserved.

As has been already said the conference was a great success and is another irrefutable argument in favor of the Negro's rapid progress. When it is remembered that this great organization was started by a Negro nearly one hundred years ago; that it boasts to-day seventeen bishops, each of whom receives \$2,500 per year; twelve general officers and editors who get from \$1,350 to \$1,500 per annum; that it has a membership of 800,000 and a following of,



BISHOP ABRAHAM GRANT

perhaps, 1,500,000; that its flag flies in many foreign countries in which it wields some influence; that it operates several famous universities, colleges, high schools and parochial schools in its mission fields; that it has given to America many great men in Church and State; we say that when all these things and more are remembered, it is abun-

dantly clear that the organization is destined to be a great power in this nation. Undoubtedly the influence of the last General Conference will help in a very emphatic way to shape and crystalize and solidify the growing power of the Church. There is one other feature of the conference that claims our attention, *i. e.*, the fact that the control of the

Church is fast passing into the hands of young men. The percentage of men of from thirty to forty years old was all of seventy-five. The old men are rapidly giving way to the young men and it remains to be seen if they will carry on the work allotted to their care as successfully as did the old men—if it is indeed wise for the Church to confer her controlling power to her young men. For ourselves, we feel that with their better mental equipment, and it is to be hoped religious earnestness, equal, at least, to the old men's, we feel, we say, that these young men of the race upon whom such grave responsibilities devolve will ably and nobly carry on the great and good work to the glory of God, the advancement of the race and the general good of humanity; for, despite the pronouncement of a large section of the human race, we maintain that the advancement of any branch of the human family means the betterment of all others.

MISSOURI.

To know the history of Missouri is to know the record of one of the greatest commonwealths in the entire sisterhood of States; and in this connection, let us note for a moment, if you please, primeval conditions in Missouri. Then, the fleet-footed deer reveled at pleasure in deep-tangled forests; then, the red man trailed through her almost impenetrable woods; silently, but joyously, paddled his birch-bark canoe down her streams; and wooed his dusky bride under the blue canopy of heaven, or within the wigwam situated in some forest dell, as Longfellow so beautifully has pictured the scene in "Hiawatha."

To-day, after the lapse of but a few centuries, as we compare conditions then and now, in wild-eyed wonder we stand astonished and exclaim, "Is it possible that imperial Missouri has risen in so short a time and from such obscurity, to occupy so great a place of honor and fame?" and naturally we question the causes that have led to such brilliant results. What forces have made Missouri such a blessing to posterity, not in America alone, but in many lands? Industiously seeking an answer, we find that devoted, upright, intelligent citizens and unparalled natural resources, have produced a combination whose foundations are as impregnable as the Rock of Gibraltar.

Espousing the cause of liberty and good government, her citizens are ever willing to prosecute evil doers, and to bring those who lurk in the gloaming to the bar of justice; thus, immortalizing in the hearts of the people, the fair name, "Missouri."

Missouri's beneficent acts and admirable deeds have implanted within her sons and daughters a patriotic fire that burns as brightly as did the camp-fires of revolutionary times. These same acts and deeds have already sown broadcast seeds of truth that rapidly are bringing forth bountiful harvests of honesty in other States; and thus has our wonderful State caused other commonwealths to cry out, "What a piece of work is Missouri! How noble in reason! How infinite in power!"

Bravely and courageously have her sons gone forth upon the field of battle. Behind them have they left the mother, who for the last time has clasped her

only son to her bosom! Behind them have they left the father with tears of sympathy rolling down his cheek! Behind them have they heard the cry of the little ones as the sound of the bugle called father and brother to war! They have heard the crack of the rifle, and the roar of the cannon; they have marched to the tap of the drum; and alas! their eyes have been sealed in death! Thus many of them have found a soldier's grave for the sake of dear old Missouri.

Great, beautiful, glorious State, where rolling prairies, placid lakes, gigantic forests, enchant the eye and woo the heart! Where dark rock-pine and silver poplar unite in the most tender embrace to form a shade of hospitality!

Expansive, fertile, bounteous State! where yellow harvests, locked in the sunshine, lie rich as those ripened in the valley of the Nile! Where hundreds of acres of tasselled corn, rippling and bending in the midsummer breeze, stretch away and away, until they are kissed by the distant horizon!

Imperial Missouri! Where the lights of Christianity, like vestal virgins, hold their vigils, unerring and undying as the silvery stars by whose soft and hallowed lights her citizens are blessed!

The busy wheels of the factory rest neither day nor night in their work of furnishing food and raiment for the multitude of her citizens. Thousands of miles of steel ribbons form a complicated net work throughout her confines, thus bringing her citizens into neighborly relations with the world; meanwhile producing a wonderful and healthful stimulus for education, competition and co-

operative industrialism, by creating markets, world-wide in extent, for her surplus crops.

The educational scheme of Missouri is second to none. Her school fund is sufficiently large to give to all who may come, a common school and higher education. Her institutions of learning, from the elementary to the normal schools, colleges and universities, so thickly dot the hills and valleys, that the ringing of the bells makes one solid peal of music that echoes and re-echoes throughout the glorious State.

Lincoln Institute is indeed the special pride of Missouri, and makes of Jefferson City the Athens of the West for the education of Negroes.

The citizens of the State, as one man, admire the commanding presence of Lincoln Institute, seated like the Parthenon of old on the Acropolis; and in the presence of its shadow, we, as Negroes, doff the hat.

From her classic walls have gone forth some of the brightest minds of the race. Her course is onward and upward, and much of its progress is due to its present scholarly President, Dr. B. F. Allen.

Again, therefore, because of her many acts of justice and benevolence we exclaim, "Beloved Missouri!" where a man is a man, if he is willing to toil. May every liberty and every privilege which her citizens now enjoy, be theirs forever. May civic righteousness, as the historic dove of peace, whose soft melody awakens the stillness of the day, arouse her citizens to still nobler and greater efforts along all those lines that make for purity, peace and prosperity.

Work of the Y. M. C. A. Among the Young Colored Men of Brooklyn, N. Y.

By R. P. HAMLIN



SINCE the command was given: "Go ye into all the world and preach the gospel to every creature," the church has been trying innumerable ways to carry out this commission. None of these agencies has been adopted without first meeting criticism and opposition, only being received in general favor after giving practical proof of usefulness. This statement is true of the Sunday School movement and all missionary movements.

The Young Men's Christian Association is not unlike these in that it, too, has had its tide of criticism and opposition to stem. Over a half century of almost incredible growth answers whether the movement has made good.

A few facts from the Association year book will be of interest: Number of associations, 2,012; membership, 457,000. Of this number 100,000 are boys, 92,500 railroad men, 57,000 students and 10,000 young colored men.

Daily attendance at buildings, 175,000; 2,500 employed officers; foreign work in twelve countries, including Africa; thirty nationalities in the American membership; in Bible classes, 92,000; attending weekly religious meetings, 200,000; expended for new buildings last

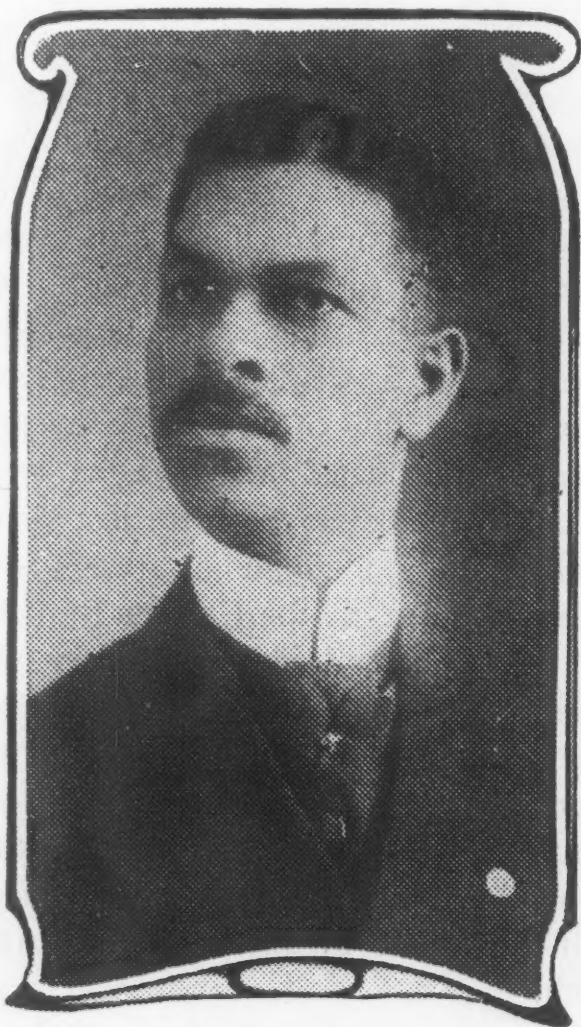
year, \$4,275,000. These large figures are bewildering, but only in this way can we get any idea of what the associations are doing.

We are told that there are over 2,000,000 young colored men in the country, and every one has his peculiar need. The associations' influence upon this vast number is very meagre at present. In the Colored Department there are only one hundred and twenty-five associations with a membership of 10,000. Nineteen buildings are owned and \$32,722 was paid out to the employed force last year.

Making only a ripple on this great "Association sea" is the Carlton Branch, with its two hundred and twenty-five members, its budget of \$1,850 last year, which was raised by the membership of the branch and its friends, except about \$50.00. This is a fact of which the membership should feel proud, as well as all who have in any way aided the branch.

As a result of a "noiseless membership boost" for January, February and March, ninety men were added to our list—fifty-one new members and forty-one renewals. "I Got One" buttons were given to all who brought in a new member, and thirty men wear one of the above buttons, which does not tell it all for some got two or three. Three of the

new members were secured by two ladies, Mrs. Nesbitt and Miss M. P. Felton. They, too, are in possession of the "I Got One" buttons. That thirty men figured in this campaign shows how general the interest was, as heretofore in contests not more than two members figured prominently. Those who secured more than one member are: Messrs. George B. Durham, three; J. A. Bush,



R. P. HAMLIN
Secretary Carlton Ave. Branch, Y. M. C. A., B'klyn

two; A. L. Comither, two; W. J. Moss, two; R. J. Jackson, two; A. Dillard, two; and Miss Felton, two. The other twenty or more members secured one each.

The social spirit is very strong at the

branch. The popular games are pool, billiards and checkers. The musical organizations are doing good work. J. A. Bush, an aggressive young man, is proving an able manager of the Mandolin and Guitar Club. G. D. Cuffee has charge of the orchestra, which is not so large as it has been, as some of the men are at work in other cities. The quality of the music is very high, and all who are out on Monday evenings enjoy the sweet strains. Mr. Cuffee has plans on foot for increasing the number of musicians at the branch.

The religious meetings, held every Sunday at the branch, are on the increase, and have been for the last three months. A list of very strong speakers has been secured, and each has brought help and inspiration.

The socials and entertainments have been of a high order, and have been highly beneficial. The branch plans to give more of these in the future.

The athletic spirit is much in evidence. The ball players are already in the field, and a good team is being worked out by the enthusiasts. Only members of the branch are eligible.

The aim of the branch is purely religious. Its object is to save and develop young men. Since man is a compound being, made up of physical and spiritual elements, he needs a symmetrical development of the different parts of his nature in their mutual relations—hence the association strives to cover all the interests of men.

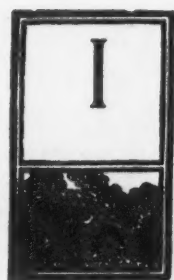
In closing a word should be said as to the relation of the association to the church. The Young Men's Christian

Association is not a substitute for the church; it is not a rival of the church; it is not an organization outside of the church. It cannot proselyte from the church, as only church members are admitted to its active membership. It has no ordinances, and men led into the Christian life through its agencies must seek them in the church. It is the church at work interdenominationally, and

through its laymen, by and for young men.

Rev. W. T. Dixon, D. D., is chairman of the branch, and he has a strong body of men associated with him. The management solicits the heartiest co-operation from all who can in any way subscribe to the principles of the Young Men's Christian Association.

Metallurgist of Big Watch Plant, a Colored Man



IT IS not generally known, yet, nevertheless, it is true that the practical and consulting metallurgist of the Dueber-Hampden Watch Manufacturing Company is a colored man in the person of Mr. George C. Titus, who has held such position for several years. Modest and retiring, he has always been averse to having magazines or newspapers dwell at length on his unique position.

The Dueber-Hampden Watch Manufacturing Company is one of the largest watch-making plants in America, and is said to be the only company in the world, making a complete watch. Over two thousand persons are employed by the company.

Mr. Titus has been connected with the Dueber-Hampden Watch Manufacturing Company for five years. During his employment he has succeeded in establishing a material department where ten colored men are hired. These men, under the supervision of Mr. Titus, do the

chemical and mechanical work on every piece of material turned out by the plant. Mr. Titus also has charge of the compounding of the gold, silver and base metal alloys.

Colored men also work in the foundry and in the rolling mill where nickel, brass and copper attachments for watch movements and cases are made. In 1907, the aggregate weight of metal turned out was 169,001 pounds.

To be able to fill such an important position Mr. Titus has worked and studied hard. He was born in Princeton, N. J., February 10, 1864. He attended the public schools of Princeton until 1879, when his family moved to Philadelphia.

After going to Philadelphia he was apprenticed to his father to learn gold melting and refining, the elder Titus being head melter and refiner for M. H. Crownin, manufacturer of fine gold watch cases.

When he had served four years' apprenticeship he concluded to secure a

business education and entered the night class at Pierce's College of Business, graduating in penmanship, bookkeeping and commercial law. In 1884 he ac-



GEO. C. TITUS

cepted a position as journeyman with the Bernard Levy Company, Philadelphia, which position he held for one year, resigning to accept an offer made by the Philadelphia Watch Case Com-

pany, where he remained until he went to Canton.

During his stay at the Philadelphia Watch Case Mr. Titus took up the study of chemistry and scientific metallurgy, and the last seven years he was foreman in charge of the gold melting, gold plating and stock department of the concern, located at Riverside, N. J. In the entire department were thirty-seven workmen—all white but one.

The management of the Dueber-Hampden Watch Manufacturing Company think highly of Mr. Titus. Three years ago they sent him on a tour to inspect the New England foundry and rolling mill districts in quest of improvements that might benefit his firm. His tour proved very beneficial.

Mr. Titus is well thought of by the citizens of Canton where he owns two houses, one of which is a very modern building. He is married and has one son who intends to follow in the paths of his father.

Mr. Titus' motto has been through life: "Success can only be attained by hard work and the careful watching and the performance of small things."



Cheyney Training School for Teachers



THE readers of our newspapers and periodicals have cultivated the usual American habit of desiring to read of some race project or enterprise that is somewhat different from the kind about which they have been reading for the last decade or more. However praiseworthy an undertaking among our people may be there comes frequently to the average reader among us the feeling that a subject, however good it may be, loses some of its charm and interest by constant repetitions and citations from it, all of which have been known and believed for years.

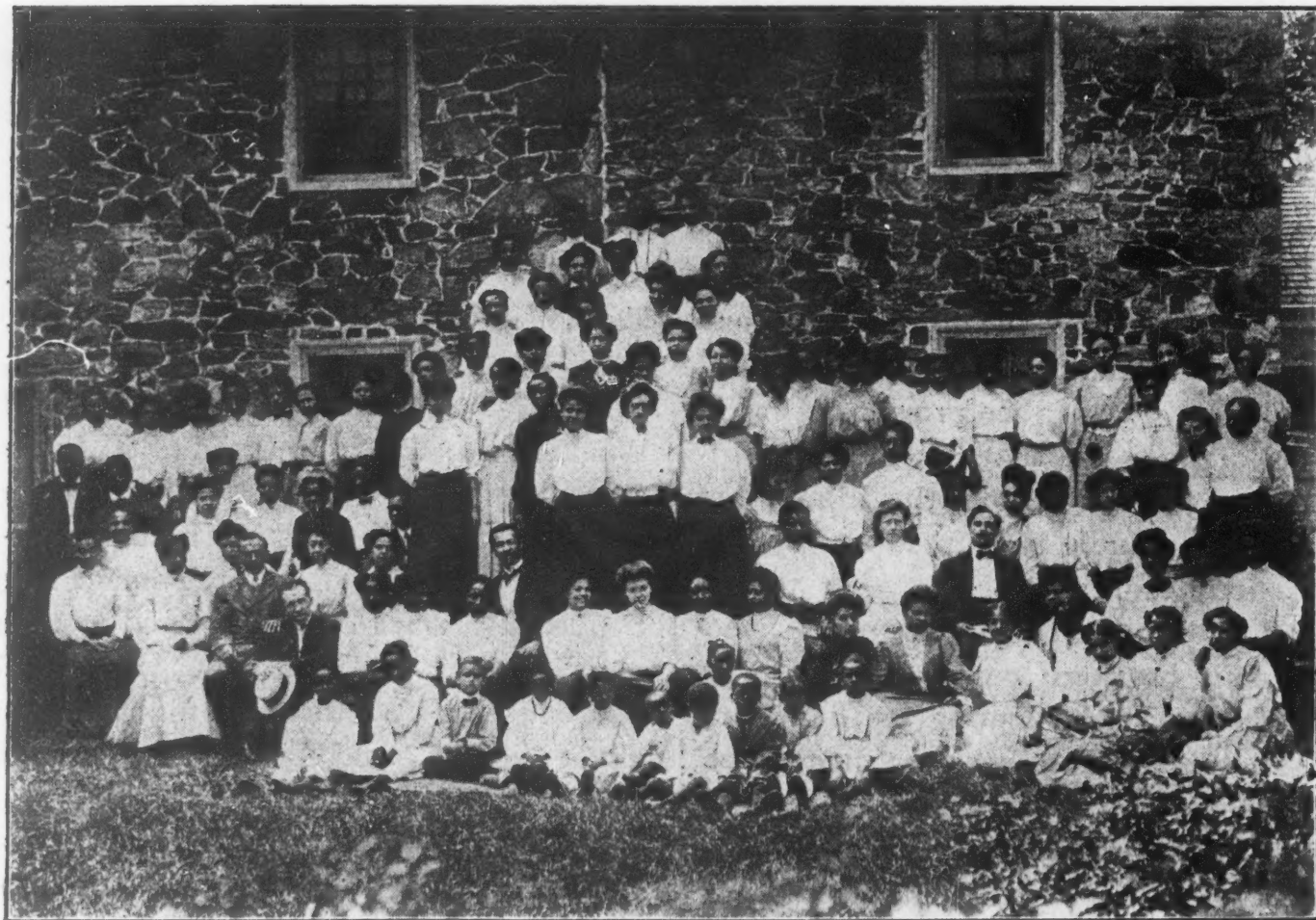
In our field of education there has been so much telling of "an undisputed thing in such a solemn way" that mental weariness follows as soon as a descriptive article is announced that will deal with the work of an old school or the prospectus of a new one. Editors know the story so well that should the cuts for a school article arrive two hours before the newspaper or magazine goes to press, without glancing at the manuscript that accompanied them they could dictate an article that would be almost identical in wording both in subject matter and in form with the unopened manuscript.

This fact results from the race habit of duplicating that which is already existent rather than making the best that now prevails stronger and conserving it

by new forces and new ideas calling for initiative rather than imitative work. This brings us to the question—"What, then, is the latest idea in education among our schools?" In the cities of Washington, Baltimore and St. Louis there are excellent schools taught by teachers trained for public school service. In Howard, Atlanta and Fiske Universities our young men and women receive a good training along the formal academic lines, while Hampton and Tuskegee are our best representatives of the industrial theory in education.

Controversy relative to the value of industrial education, in a measure like most upheavals either of nature or of man, has cleared the atmosphere, and we of this decade understand now more than we did in the days that have passed that the civilization of western Europe and the United States of which we have become a part is based on an industrial foundation, deep and solid, constructed through the centuries by men and women who kept ever before them the things of the earth while contemplating the things of the spirit.

The history of education teaches the great fundamental lesson that as new conceptions of life and life's ideals come new systems in education must follow. This important truth cannot be too often repeated and interpreted by those whose duty it is to shape and guide public opinion in the development of our people.



SUMMER SCHOOL OF 1907

This view of education is expressed in Dr. Paul Monroe's recent and authoritative treatise on education when he says: "Unil recently the training for citizenship that has always been assigned as a chief function of state systems of schools has been along political and social lines. The aim of education was to prepare the individual to exercise the right of suffrage intelligently, to perform the duties of office satisfactorily. At least in our own country, with its democratic social structure, the emphasis in public education has been largely from this point of view. For several decades past in Europe, and in recent times in our own country, a new interpretation of education for citizenship is being given. It is that education is to make the individual

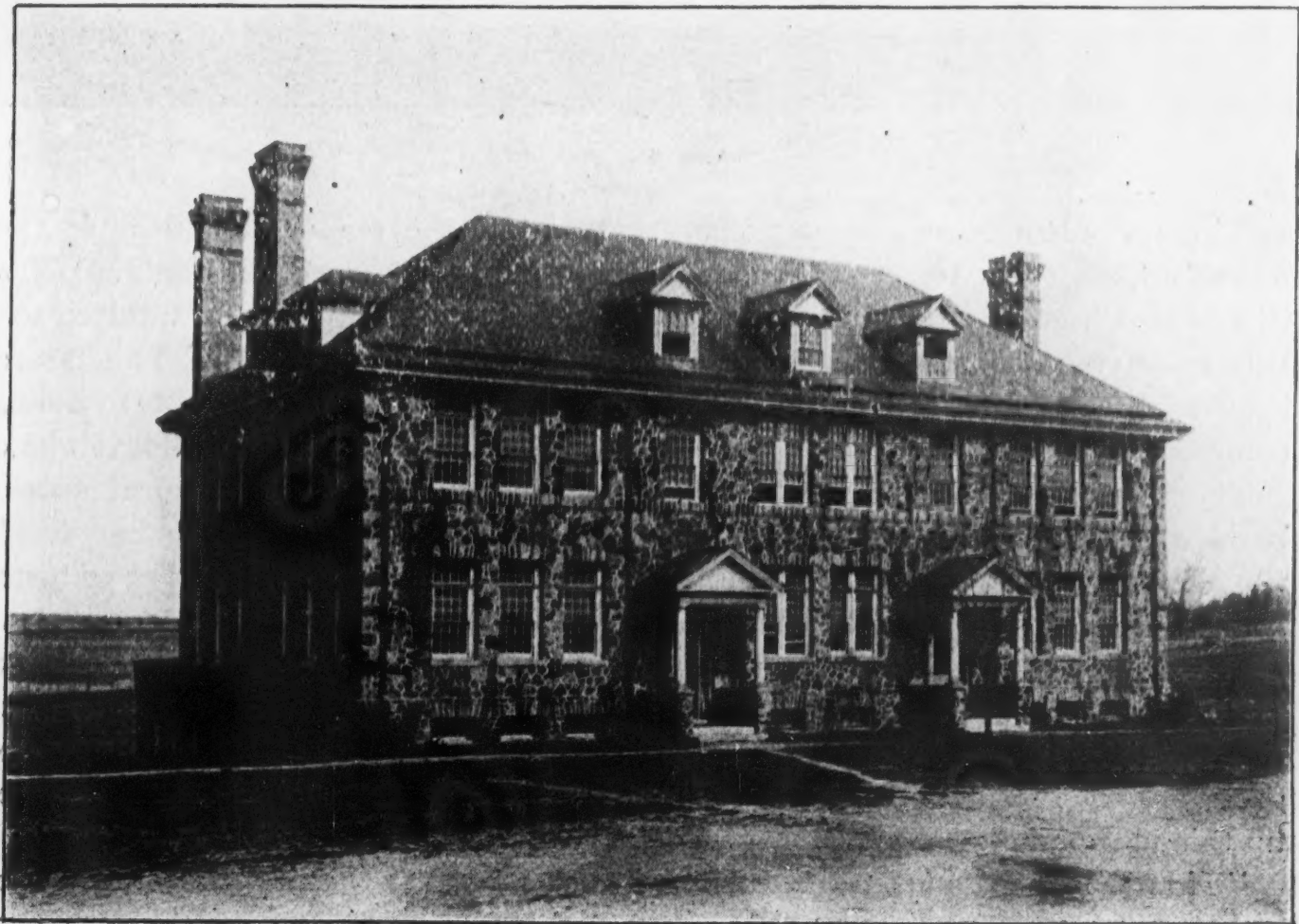
a productive social unit economically and hence a valuable citizen. The commercial and industrial advance (and that means the political and social advance of the various nations during the past half century), has been in very vital relationship to their educational advance. Since the opening of the eighteenth century all wars, formerly produced by religious or purely political conditions, have been at basis economic. Within the present century most treaties and most international relations have been determined by economic conditions. The rivalry between nations at present is predominantly an economic one. "The one qualification of good citizenship that is coming to take precedence over all others is economic productiveness." (Monroe's

History of Education, pp. 739-741).

To keep in touch with this striking and world-wide industrial movement in our modern life is the first duty of a progressive educator. For such an educator to be able to express this duty in some tangible educational form is a rare privilege and a splendid opportunity for race service. Does this concrete educational form exist? At Cheyney, Pennsylvania, in the re-organized Institute for Colored Youth is found the answer not only to this question but also to the one preceding it relative to the latest idea in education among our schools.

This institution is not a trade school, though there is great need of such schools throughout the country. It is

not a duplicate of either Hampton or Tuskegee as excellent as these well-known institutions are. It is not a manual training school for young boys and girls to get an elementary knowledge of handwork, but it is first and last a boarding school to prepare teachers for the teaching of both academic and industrial subjects; it is a school with strong traditions of the past and with high ideals for the future. Founded in the year 1837, in the city of Philadelphia on the basis of a bequest of Richard Humphreys, a member of the Society of Friends, "having for its object the benevolent design of instructing descendants of the African race in school learning, in the various branches of the mechanic, arts and trades



HUMPHREY'S HALL



CLASS IN PHYSICS

and in agriculture, in order to prepare, fit and qualify them to act as teachers," it was undoubtedly the first school in this country to combine academic and industrial work in the training of the colored teacher.

The founding of the school on such a basis was an evidence of great educational foresight. The conviction that industrial education should share with academic training in the development of the teachers of our youth has deepened of late. In his annual message to Congress, 1906, President Roosevelt sums up this idea as follows:

"If boys and girls are trained merely in literary accomplishments to the exclusion of industrial, manual and technical

training, the tendency is to unfit them for industrial work and to make them reluctant to go into it, or unfitted to do well if they do go into it. This is a tendency which should be strenuously combated. Our industrial development depends largely upon technical development. All such training must develop not only manual dexterity but industrial intelligence."

The late Dr. J. M. L. Curry, for nearly eleven years the devoted agent of the John F. Slater Fund, and a most eminent authority on educational matters relative to the colored people, said in his last report to the trustees of that fund:

"The supreme need in the educational work among the Negroes is a profes-

sional school which should combine teacher training, industrial training and kindergarten work, where better ideas of home life might be inculcated.

"This is what handicaps the whole system and will do so until adequate provision shall be made for the special training of teachers.

"The 'normal schools' in colored institutions of the best character are very unsatisfactory. Conditions as they really exist must be met by training schools of a higher order.

"We need not disguise the fact that hitherto the Negroes have not had instructed teachers, that they have been handicapped by incompetence, and that existing schools have not been able to furnish in numbers and quality the kind

of teachers which the race requires. Improved teaching is the prime need of their schools."

To meet this demand cited in the Curry quotation, the management of the Institute in 1903, decided to re-organize the work as carried on in the city of Philadelphia, and to concentrate their efforts and funds in a first-class normal school.

For over half a century the work of the Institute for Colored Youth had been an influential factor in the history of the colored race in the Middle Atlantic States.—Founded in 1837, it received a charter from the State of Pennsylvania in 1842. In 1851 buildings were erected on Lombard Street, in the city of Philadelphia, where the school was conducted



CLASS IN WOODWORKING



CLASS IN BASKETRY

until the year 1866. Impressed with the importance of more ample and convenient accommodation, a movement was set on foot to secure them. A lot was purchased whereon a large and commodious building was erected at a cost, including the ground, of nearly \$40,000. Here accommodations were provided for over three hundred pupils. In 1889 the management added an industrial department, where instruction was given in many of the trades. From 1866 to 1902, a period of thirty-six years, the work was carried on in this last building on Bainbridge Street west of Ninth, in the city of Philadelphia.

During that period the Institute had more than a local reputation. It was

the first school in the country, established and sustained by private benevolence, to give a secondary training to the colored race, the first to employ a colored faculty, and, as a result, the first able to furnish to the public schools established for the colored race after the Civil War their first colored teachers. The excellent training along literary lines received in the Institute for Colored Youth enabled many of its graduates to enter the professional schools that opened their doors to colored students after the war. The graduates of the Institute shortly after the close of the war took the lead in the race's development from government clerkships to the diplomatic service of the United States,

from missionary work among the freedmen to the principal teacherships in the best colored public schools of the country, and later in the profession of medicine, dentistry and law.

Though the work in Philadelphia had justified the efforts of the Friends to give the free colored people of that city and its vicinity an opportunity for an education during the days when the public school system of the Northern States was closed or partly closed to them, the occasion had long passed away, in 1903, when the management determined to reorganize the work to meet the changed educational ideals of the times. This change in ideals called for a change in the training of the teachers who are to

put the ideals into practice. Industrial education not only demands "manual dexterity but industrial intelligence," to use President Roosevelt's apt expression. This combination cannot come through industrial annexes to schools, but only in a properly articulated course of study of industrial and academic subjects based on a professional foundation.

To meet this imperative demand of changed educational ideals, the managers purchased a farm of 117 acres at Cheyney, Delaware County, Pennsylvania, about twenty miles west of the city of Philadelphia, and began at once to prepare for work. The old Colonial mansion on the property was remodelled



DOMESTIC ART EXHIBIT. SUMMER SCHOOL, 1907



DINING ROOM—EMLEN HALL

for offices of administration and the home of the principal. In October, 1903, the cornerstone of Humphrey's Hall, a large fire-proof building with industrial laboratories and recitation rooms, was laid, in the presence of many well-known educators. In the spring of 1904 the cornerstone of Emlen Hall, the girls' dormitory, was laid. At present two cottages for married teachers are in course of erection. This new plant with its equipment represents a cost of about \$80,000, all of which has been paid.

In October of the same year, 1904, the re-organized Institute for Colored Youth was opened. The number of students has increased each year until there is now a waiting list that outnum-

bers the present dormitory accommodations.

The present aim of the re-organized work at Cheyney, Pennsylvania, is to give a course of instruction, both academic and industrial, that will prepare young men and women who can stand before the colored child not so much as repositories of learning but as directors of such activity in the child as will make intelligence in each life an effective agent of social, industrial and spiritual well being. What Teachers' College in New York City, Pratt Institute in Brooklyn, New York., and Drexel Institute in Philadelphia are doing to prepare young white men and women for the new educational ideals of

the times the teachers' training school at Cheyney, Pennsylvania, aims to do for our young men and women.

Not only during the regular school session does Cheyney seek to guide students along the lines of applied knowledge in proper teaching, but annually during the month of July there is conducted a summer school for those actually engaged in teaching. For three sessions this summer work has been in progress, and in July, 1907, the most successful of them all was conducted. Teachers from all the Southern States except Texas and Kentucky were present. The only regret was the dormitory accommodations and the adjacent homes of the permanent residents, including the town of West Chester, four miles beyond, were inadequate to oblige all who applied.

During the July session an interesting and significant plan was put into successful operation by the principal, Prof. Hugh M. Brown. Graduate students of the class of 1907 had full charge of directing and managing the dormitories and dining hall of the institute, while two other students, one a graduate and the other a junior, were a part of the summer teaching force in the Domestic Art Department, one in charge of the work in basketry and the other in charge of the sewing.

Here, again, at Cheyney was utilized a force frequently ignored by educators of colored youth. The class room instruction, however excellent it may be, cannot develop in the student the ability to direct and manage the essential things needed in the domestic and social living in the school or in the home. Execu-

tive ability and skill in management must come through an opportunity to execute and direct. Successful matrons, stewardesses, and other directors of boarding school activities are not the growth of the class room recitation or the doing by rote what some one else suggests.

In a notable speech in Louisville, Ky., in June, 1907, the distinguished Southern editor, Henry Watterson, stated that "He (the Negro) has yet, and upon an extensive scale, to learn habits of method and order." The graduate work at Cheyney will most effectually develop in those who are training to become teachers of our youth the habit of method and order.

What the institute has done to work out a model and economic dietary is of interest to those acquainted with one of the perplexing problems connected with boarding schools. From the beginning of the work at Cheyney an effort has been made to apply principles of correct nutrition in providing good food for students at as low a cost as possible. Success in this direction has been accomplished. The cost per capita for both teacher and pupil is twenty-one cents a day, and these meals have received the commendation of both hotel keepers and caterers who have visited the institute's dining hall, as well as the approval and praise of those who have them each day.

The attention of the reading public has recently been called in the March McClure Magazine to the cost of living at the Valparaiso University, Indiana, where that institution has been able to offer three good meals at 18 cents per day. This has been made possible by

the fact that the Indiana school buys food in great quantities. For instance, their meats are bought by the dressed carcass from the Chicago packing houses. The institute at Cheyney buys by the pound in Philadelphia. The university buys coffee from Brazil and Central America by the ton. At Cheyney coffee is bought by the pound in Philadelphia. The Western university buys its flour by two and five hundred barrels direct from the mills. At Cheyney it is bought by the barrel from the retailer. In Indiana they raise all their vegetables, whereas at Cheyney they have been able to raise only their potatoes thus far.

The attitude of teachers from various parts of the country in regard to the Cheyney Summer School can be learned from three or four extracts from letters received from those who desired to attend the last session. A few extracts:

"I am as enthusiastic over Cheyney as I was last summer, and feel very grateful, indeed, to you and your faculty for the great and lasting benefits I derived from attending last term."

"What I learned at Cheyney has been such a help to me this school year that it has made me very anxious to return and learn more."

"I am sure I have been greatly benefited by attending the summer school at Cheyney, and I assure you everything I received I have put into practice. I want to attend again this summer."

"The training given at your institute is what I need. My school is an ungraded one. I know that my best efforts do not result as I would have them. Lacking normal training, all my methods, both for teaching and discipline, are experimental. If I could know a surer method for organizing and man-

aging a school, a part of the time I now spend in formulating plans I might use to better advantage. The county teacher knows well the meaning of your proverbial saying "starvation salary," thus she values such opportunities as your institute gives for her advancement."

"I am teaching here now (Louisiana) in a graded school, and I have been teaching for quite a number of years; but I feel that your training school for teachers will better prepare me for my life's work, and I have arranged with my Board to get a leave of absence in order to take the full course, beginning next September."

From the beginning of the summer school work at Cheyney, teachers of rural schools applying for admission have been given the preference to those who apply from city schools. The reason for this policy is quite obvious and calls for no comment. To improve the colored teachers of our rural and rudimentary schools is a crying need, and such improvement will help in a large measure to carry out the design and purpose of Miss Anna Jeanes in her recent splendid gift to the rudimentary schools of our race located in the Southland. The summer school at Cheyney has done and is doing much in this direction.

Strong faculties both for the regular and summer sessions have been one of the distinctive features at Cheyney. The academic work of the regular session is in charge of teachers who have prepared at such excellent institutions of higher education as Princeton, Radcliffe, Smith, and Columbia. For the industrial departments the teachers have prepared at the leading schools for this form of education in the country—Pratt Insti-

tute, Brooklyn, N. Y.; Teachers' College, New York City, and Cornell University, Ithaca, N. Y. For the summer sessions some of the best teachers from Cambridge, Mass., Baltimore, Md., and Washington, D. C., have been added to the regular teaching force.

The first graduating class of the re-organized Institute received their diplomas in June, 1907. Six States were represented in the class of nine—Georgia, Maryland, Ohio, Delaware, New Jersey and Pennsylvania. The graduates had completed a professional course of training for teacher in the following courses—two in domestic art, two in domestic science, three in manual training, one in academic subjects for graded schools and one in school secretary work.

When the managers of the old institute contemplated a re-organization of their educational plant they selected for the principal of the new work, Professor Hugh M. Browne, who has been called by Dr. Booker T. Washington one of the strongest and most useful educators of the race. The managers learned that Professor Browne had stood conspicu-

ously for many years as a man of broad education, wide observation and experience, who had consistently believed that the industrial tendencies of the times should find expression in the classroom among the children of his race. They also learned through inquiry that his work in the Physic Department in the colored High School in Washington, District of Columbia, in the same department at Hampton Institute, in re-organizing the Colored High and Training School in Baltimore, Maryland, gave him a high and permanent place among educators both white or colored who had done things worth while.

What again is the latest idea in education among our schools? The Institute for Colored Youth at Cheyney, Pennsylvania, an institution whose work should be known to hundreds of ambitious young men and women throughout the country who have received a high school training and desire to equip themselves to take a high place in the field of the new education, the education of modern thought and that is in keeping with the spirit of the times.



Review of the Late Panic and Present Conditions

By H. C. HAYNES



JUST at this time the problem of how the business man should use and maintain prosperity is rendered particularly timely by the recent developments in Wall Street, which have frightened many otherwise level headed persons into the belief that prosperity has been more than merely temporarily checked. Such is not the case. At present the ebb of prosperity is not so high as it has been during the twelve months past, nor as it will be during the twelve months coming. The tightness of the financial situation in the immediate future, to a large extent, will be dependent on the practices of our financiers and on the relations of employers to employees.

Before discussing how the business man may use prosperity, let us first consider briefly the foundation on which this prosperity rests, and the causes which during the past few months have tended to shake it. It would be easy to mention by name a score of magnates in the American financial world who have struck harder blows at the American business fabric in the past two or three years than have been dealt by Gompers and all the other labor union chiefs in the United States combined, in the past quarter of a century. These leaders of

finance and so-called captains of industry are those who took the leading part in causing the recent flurries in Wall Street, which, for the moment, affected American credit all over the globe.

The moment public confidence is disturbed, public credit goes, and the business structure must necessarily collapse. To buy material in larger quantities, to discount bills, to manufacture goods in off seasons so as to have them ready for delivery—all these are legitimate and desirable factors in strengthening the manufacturer's reserved force. But it is too easy to overstep the mark. To go to extremes—to pile up obligations; to buy material and manufacture goods far ahead, to make option sales, to prepare for anticipated business; all founded on the future expectations of the business—is bad. For invariably bad times come over night, and not only is the market for the finished articles reduced, but raw materials drop in price, collections hold off, money tightens, and obligations are called for settlement.

The business man should, therefore, rather use times of prosperity to fortify his business, strengthen it by adding to its cash resources and its assets, rather than extend it too fast and add to its obligations and its liabilities. In hard times it will be all he can do to run even.

The strengthening and building up must be done during times of prosperity.

Personality in business. Those three words spell, to my mind, the most powerful factor in business to-day. Financial resource, of course, is necessary in the business field; foresight and the ability to grasp opportunities as they arise achieve much. But, it is only when these elements are combined with the peculiar characteristic of the individual which we call personality—that faculty of personal power, personal impression and personal understanding—that they attain the best and most permanent results. Personality is the chief factor in building a business, because personal power is the strongest bond between men, and a unified organization in a business establishment is chiefly the

result of that same power—personality.

The successful founders of business have been those men who have radiated their personalities through the structures of trade which they built. Their policies and their methods thus were given additional momentum and their personal magnetism became an instrument unifying employees and attracting customers. This power has caused every employee in such an establishment to give to the business and to his particular work the best there was in him. And the man who can secure that individual effort, general team work and loyalty from those he employs is the man who wins. For a great machine is the more nearly perfect as its every part, even the smallest wheel or rod, moves in unison and with the least possible friction.

Religious Life at Tuskegee

By J. CLARENCE WHITE



SO intensely practical are the ideals, and so utilitarian the aims of Tuskegee Normal Institute, that one might think that there is little time devoted to things spiritual. Life at this great school is crowded. From the ringing of the rising bell at five in the morning, until taps at 10 P. M., there is something to occupy the mind of the earnest student. Work, work, work is the watchword of every man and women in this, the most unique institution of learning in the world. The student is taught to love work and to respect the

worker. He is trained to believe that man is deserving of the most honor in any community who, because of his ability to produce something, is able to make an honest and independent living. He is taught that money is power, and that the tax-payer and the property owner have demonstrated why he should be called a man and a citizen.

But in her efforts to turn out strong, self-reliant men and women, whose great aim shall be the making of an independent living, Tuskegee is not neglecting the spiritual training of her students. The religious life at Tuskegee is strong and helpful, and both the students and

the teachers enter into it with an enthusiasm and earnestness productive of the most gratifying results.

The strongest religious organizations in the school are the Young Men and Young Women's Christian Associations. These associations, well organized, are affiliated with the international bodies, and are well attended. The work is divided into various branches and is in charge of different committees. Through these committees the associations endeavor to reach the individual student and carry into his particular life the hope and the encouragement and the light which it stands in need of.

On Sunday morning, after the regular sermon, every student is required to go to Sunday School for one hour's study of God's word. The classes are in charge of teachers from both the industrial and academic departments. This large number of students form one of the largest Sunday Schools in the country. The young people seem deeply interested in this part of the work, and some of the questions they ask concerning God, immortality and the doctrine of the Trinity, would puzzle the most astute apostle of the new theology.

Probably the most interesting phase of the religious life at Tuskegee is the student prayer-meetings, held on Friday evenings. These meetings are held at three different points on the campus, and the attendance is not obligatory. Eight o'clock every Friday evening finds hundreds of students, tired and worn from their long day of toil and study, seeking these places where, in a perfectly informal way, they attempt to gain fresh courage and inspiration through prayer

and testimony. I have visited one of these meetings nearly every week since I have been in the institution, not because I could spare the time from my work but because there is something very beautiful and stimulating in the efforts of these young people, many of whom come fresh from the plantations to gain strength by a rational seeking after Him who is the divine source of all power.

In the way of spreading her religious influence Tuskegee is doing excellent work through the Phelps Hall Bible Training School. In the words of the dean, "The chief aim of the Bible training school is to give the colored men and women a comprehensive knowledge of the entire English Bible, and to implant in their hearts a noble ambition to dedicate their lives to the elevation and the Christianization" of our people. A nobler, more rational or practical aim could not be conceived. That it is being carried out is shown by the fact that fifty-eight graduates have been already sent out to raise the standard of Christian service in the districts where the Negro preacher is often the butt of ridicule and just criticism. Above everything else the students who attend the Bible training school are taught that to be a minister of the Gospel, is to put into practice the great doctrine of self-forgetfulness and work as preachers by the Nazarene Himself. Great emphasis is put upon missionary work, and Tuskegee's religious influence is felt in the communities for miles around. Every Sunday the Bible students are sent out to supply pulpits, to teach Sunday School classes and to hold services in the jail.

Tuskegee's strong faith in the moral efficacy of work is not lost sight of in her training of preachers. Many of them take a trade before entering the school, and some of them take an industry along with their Bible work. A great deal more efficient service can be rendered by the preachers in our rural districts where they can set for their followers wholesome examples of thrift, honesty and industry, rather than sitting down in idleness and expecting their congregations to support them. Not a few of the graduates of the Phelps Hall Bible Training School, follow the plow, work at the carpenter's bench, or toil at the flaming forge all week and on Sundays find themselves preaching or teaching the Gospel.

The dean of the training school is the chaplain of the institution, and aside from his many other duties, he strives to reach each individual student and to inculcate into his life higher ideals of right, and truer conceptions of God and His power in the lives of men. Himself the father of a large family, he sees, understands and sympathizes with the young in their efforts to avoid the pitfalls along the highway of life.

No discussion of this subject would be complete without mentioning the regular evening chapel exercises. These are held four nights each week after night school in order to enable all the students to attend. These exercises are informal. They consist of an overture by the student orchestra, the singing of a plantation melody by the full choir of the Institute, reading of the Scriptures and a short prayer. Occasionally short addresses are given by one of the school's

many visitors. The value of such talks is inestimable. They keep the students in touch with the best that is being done and thought in the busy world of affairs. I think, however, that the greatest benefit derived from these daily chapel services comes from the music. Tired out from the long day of toil, duties, and in many cases heavy responsibilities, both teachers and students find rest and entertainment in the rich, plaintive plantation melodies. In them are depicted the faith, the trials, the sorrows of the fathers, as they toiled ever onward toward the freedom which they knew must come. These songs are quaint—in some cases crude, but the grip they gain on the heart and emotions is due to their simple story of unshaken faith and matchless melody. To hear them is to love them and you get courage from them to strive on and upward.

No education, whether it be academic, industrial or scientific, can be complete without a knowledge of God and His relation to the great world which He has made. Schools are beginning more and more to realize the great educational value of the Bible, not only as a moral and spiritual force, but also as a great storehouse of truth and literary excellence. This is an encouraging sign, and we can only hope for the day when in every school in the land, the English Bible will be studied as a part of the regular school curriculum. Tuskegee is laboring to turn out men and women with hearts sympathetic enough, and minds broad enough to see and feel the needs of a suffering world. She cannot better fulfil her mighty mission than by pointing to those who come up to her

for training, to a rational and sane following of Him whose life presents to the world the highest ideal of service. Tuskegee is making teachers as well workman, and in her endeavors to turn out efficient tradesmen she is not forgetting that men must be trained to feel as well as do; to strive after ideals of love, truth

and service, as well as to measure up to standards of material productiveness.

The truest education is that which harmonizes industrial achievement with the perfection of man's spiritual well-being, and we should be thankful that the greatest Negro school in the world has not lost sight of this great truth.

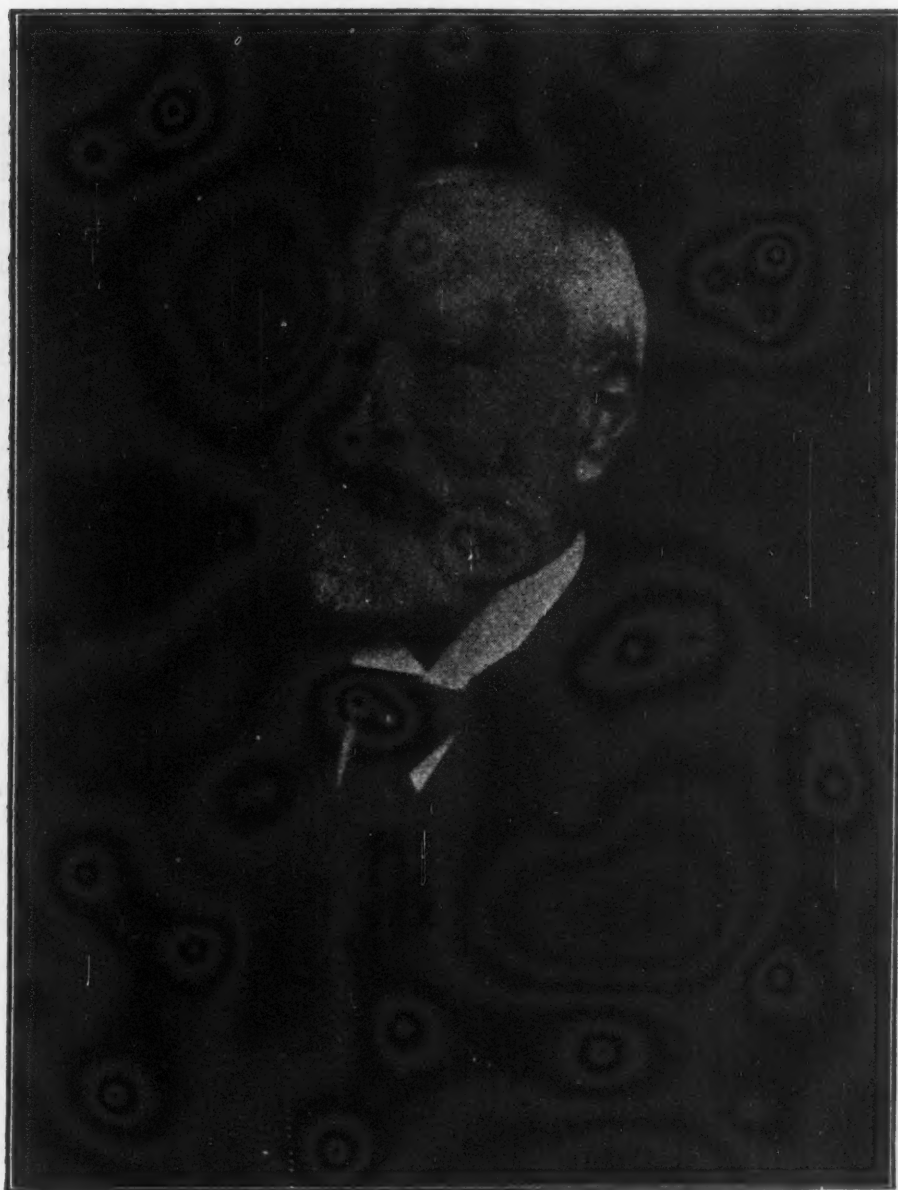
DISAPPOINTED

By PAUL LAURENCE DUNBAR

AN old man planted and dug and tended,
Toiling in joy from dew to dew;
The sun was kind, and the rain befriended;
Fine grew his orchard and fair to view.
Then he said: "I will quiet my thrifty fears,
For here is fruit for my failing years."

But even then the storm-clouds gathered,
Swallowing up the azure sky;
The sweeping winds into white foam lathered
The placid breast of the bay, hard by;
Then the spirits that raged in the darkened air
Swept o'er his orchard and left it bare.

The old man stood in the rain, uncaring,
Viewing the place the storm had swept;
And then with a cry from his soul despairing,
He bowed him down to the earth and wept.
But a voice cried aloud from the driving rain;
"Arise, old man, and plant again!"



Ex-Gov. Pinckney Benton Stewart Pinchback

LINKING the past with the present; a memory of yesterday forced into the dream of to-day; the fading light from last night's full moon o'ertaken by and merged in the first rays of the morning's sun; the fragrance of last summer's rose, preserved in the rose-jar of remembrance, vieing with the aroma suffused by to-day's full blown rose.

That is Pinckney Benton Stewart Pinchback, the grand young old man of the race. All his compeers long since

joined the innumerable caravan that wends its way to the silent halls of death but like the one solitary barque that weathered the terrific gale which swept the sea, he is with us to-day. The last leaf? Yes, but the tracery o' green—that's life—is still upon it.

What memories of those days that tried men's souls come rushing over us, like a dream, when the yet erect form o' Governor Pinchback is observed. The Reconstruction days,—his fiery, intrepid leading when bullets were moulded especially for him and guns leveled a

him,—his race for a state,—his marvelous three years' struggle for a prize he had honestly won (the United States Senatorship) only to be tripped by a Judas. All these and many other stirring events, brilliant achievements and terrible vicissitudes connected with his life come trooping up when we recall his name.

And yet, carrying his seventy odd years as lightly as the infant bears its limited months, P. B. S. Pinchback, the lion-hearted Louisianian, is with us to-day as active in mind and body as when he directed the affairs of a commonwealth. Bold as a lion, when espousing the rights of his people, yet he is as tender hearted as a mother in his sympa-

thies for the unfortunate of either race. Remarkable man! Remarkable not alone for his experiences, for his achievements and his bravery, but because, too, he has always been a man of his word. That is where the old school tops the new school of gentlemen.

His companions to-day are not the gray-bearded shadows of half a century ago, but the younger men, the men who are yet full of the mental and physical vitality. To these he recites the past, not with ego, but as a simple leaf from history to prove to them how much they have achieved and how much they have to hope for.

For the greatest Roman of them all, here's rosemary—for remembrance.

BY THE STREAM

By PAUL LAURENCE DUNBAR

BY the stream I dream in calm delight, and watch as
in a glass,
How the clouds like crowds of snowy-hued and white-
robed maidens pass,
And the water into ripples breaks and sparkles as it
spreads,
Like a host of armored knights with silver helmets on
their heads.
And I deem the stream an emblem fit of human life may
go,
For I find a mind may sparkle much and yet but shal-
lows show,
And a soul may glow with myriad lights and wondrous
mysteries,
When it only lies a dormant thing and mirrors what it
sees.

EDUCATIONAL DEPARTMENT

CONDUCTED BY JOSEPHINE S. YATES, A.M.

Professor of English and History, Lincoln Institute. Honorary President
National Association of Colored Women

FUNCTIONS OF EDUCATION

By W. H. DAWLEY, Kansas City



FROM the kindergarten to the university we observe a thoroughly organized but highly specialized machine. Yet this is not peculiar to education only. Modern civilization in its various phases presents the same phenomenon. The educational field is so divided and sub-divided that the most effective work can hardly be done in it unless one gets a clear notion of the whole field—or at least the germ underlying it—profiting by past experience. The scorching of the moth's wings does not keep him from the flame. But the burnt child avoids the fire. Note the difference, for in it is the possibility of education. Hence human beings, lemurs, monkeys, anthropoid apes, elephants, horses, dogs take on education, while the lower forms do not.

Human beings, though, must be subjected to the educational process in order to develop, while the other above mentioned get much through instinct. So the necessity of education rather than the capacity for it separates man from the other animals. also his ability to

talk, enabling him to profit not only by his own experiences but also by the experiences of others. Yet he is born of all industries artless, of all institutions lawless, of all languages speechless, of all philosophy, opinionless of all reasoning, thoughtless, Man has mobility thoughless than that of other mammals, as wells as some birds and insects, and capability of variation. By historic times all variations in man were made, Since then he has made the wonderful progress that differentiates him from other species, and the factor that has determined that is social heredity. Man's scarcity of heredity endowments has been the stimulus for his survival and progress. Where there is the most favorable environment no organic life has made progress. For on that part of the ocean's bosom where light is abundant, temperature uniform, nutritive fluids on all sides, there abides plant life exactly as it was millions of years ago.

Human beings began to advance perceptibly when they began to depend on agriculture for food. Life's problems are too serious for brute force and cunning.

The greatest advance is made in that environment where sufficient can be pro-

vided not only for the present, but for a time when work cannot be done,—not in the frigid not in the torrid zone. Knowledge—race experience is the the greatest and most potent of all acquired characteristics.

There is the formal and the informal education. The home, the church and the school provide the formal; experience, the best but dearest teacher, furnishes informal education. It is unsympathetic and irregular. It is [unsympathetic] uneconomical and disregards past experience. Formal education, while laboring under certain inherited disadvantages, performs an indispensable function in life, causes the child to assimilate those experiences which will help him most. Its function is selective and even artificial.

The family is the fundamental agency of formal education among savages—sometimes the community. This may have the coloring of religious rites and be determined by custom rather than a conscious purpose to bring the child in harmony with tribal institutions.

The barbarian is distinguished from the savage by the ability to apply fire, water and wind to the satisfaction of his desires. Hence social life becomes fixed. Hunting gives place to trades. The master undertakes the education of apprentices, the first form of conscious education outside of the family. With division of labor arise social castes—priests, soldiers, producers. The priests take charge of knowledge, writing is introduced. Finally it emancipates itself from the appendage of the church. It now touches life not only in the ab-

stract and intellectual but at all points. It subordinates the ideal to the practical, it sacrifices science to service and truth to life.

The school is limited to the period of immaturity. The period of infancy is one of necessary dependence and plasticity. China and Japan, England and Germany are compared to show how the school may affect the nation. Anthropologists conclude that heredity play but a little part in the life of man. Environment has made the world what it is. The school provides the environment and turns environmental forces to a definite and conscious end. Each subject of the curriculum represents a certain specific phase of experience with environment. Education means not only the assimilation of race experience, but of individual experience as well. This latter is just now coming into prominence.

The laws that underlie the educative process are largely independent of the ultimate end of education. For, whatever that may be, the acquisition, retention organization of experiences are subject to certain uniform laws. The final aim we will call ethical. This fixes those experiences that shall modify adjustment with reference to a certain definite end.

The principles of educational method work in the same way whether they are to produce a theologian or a thief. The change of educational ideal—the supposed truth of to-day the established falsehood of to-morrow—causes some critics to declare that education can never become a science. This is not conclusive. For many problems of ed-

educational practice can be solved only by recognizing a definite end of education. They are concerned with the educational values of different subjects of the curriculum. Having settled the curriculum the question is how shall the knowledge of these subjects be assimilated, retained, and applied? The rank and file of the teachers must solve this problem, but must not lose sight of the ethical end of education. Although one could employ an educational scheme, and neglect the definite aim, his work would be greatly enhanced by using the definite aim. So to be more vital and less abstract the discussion will be pursued with respect to the ultimate end. The aims are many, but what follows will consider those mainly shaping the educational policy of to-day.

I. The bread-and-butter aim, which looks toward enabling the child to earn a livelihood, is no doubt the compelling agency that causes most parents to send their children to school. This aim is tangible, definite, and necessary, for bread and butter must be had. It has the merit of improvement, for it seeks a better livelihood than can be gained without education. It advances society. Yet when education is pursued solely for this end it narrows and atrophies the powers of the child. Hence the liberally educated child though starting last easily outstrips him in the race of life because of the former's versatility.

II. The knowledge aim would seem the opposite of the bread-and-butter, the latter representing the struggle, the former the leisure of life. Yet regarding knowledge as the preservation of past race experiences it may work har-

moniously with the other and the effect is similar. The hoarding of facts for their own sake develops the mental attitude of a miser.

III. The culture aim is closely related to the knowledge aim and proposes general culture as the end of education. Here knowledge is acquired not for its own sake but because tradition has developed certain standards of culture which imply the acquisition of certain stems of knowledge—the assimilation of certain conventional experiences. These not so much to apply to the problems of life as to give individual prestige among his fellows. Latin was indispensable before modern tongues became organized and efficient means of preserving and transmitting experience. Because any acquaintance [of] with the wisdom of the past ages could be acquired only through Latin. Other so-called culture studies have little or no practical use under present conditions, but conservatism holds them in their place. They give the earmarks of gentility. The elementary schools are free from them, but the secondary schools have not gotten away from mediæval Europe. There is the possibility of the school leading the nation; but the fact is it follows, Germany and Japan being exceptions.

Natural science, essentially modern, causes us to underrate the tendency to conservatism of formal education, but after the stage of crystallization sets in, its full effects will again be plainly apparent.

IV. The harmonious development of all the powers and faculties of man. The interpretation of the word harmonious is unsatisfactory. If complete or maxima

be substituted the statement becomes definite but impossible. If equal be substituted it becomes not only unsatisfactory but undesirable.

Nature has dispensed with some of the ancestral powers of man by more highly developing others to meet the conditions of the present time. Those fibres that wagged our ancestors' ears have long since gone. The sense of smell has long since lost its acute keenness. Our power of observing minutiae is by no means as great as it was in our remote ancestors. The hand placed to the ear will answer for the pristine wagging. In these days of factories too many odors attack our smell sense for it to possess its primal acuteness. To day displays too many objects to look at for each to challenge equal observation.

V. The development of moral character is an aim on a different basis, more definite than the last considered and containing an ultimate principle. All are not agreed as to what constitutes morality. Of the foremost in the philosophy of education Aristotle and Herbart have most constantly championed moral development as the end of education. Aristotle notes in man two tendencies; the one passionate and brutal, the other intellectual and human. To develop the latter, the basis of morality, is the work of education, then morality is the conquest of animal impulses by intelligence, the moral life is the golden mean in which the material is governed by, but not sacrificed to, the ideal.

Herbart regards education and morality as identical, good will as the most important characteristic of morality, and good will as a regard for the rights of

others at a sacrifice of one's own desires and appetites. For example,—Should a hungry man take a stranger's food without compensation? This bold statement of the dependence of morality upon experience is Herbart's lasting contribution to the theory of education. The child is not born a moral being but attains to morality only after a long and tedious process of training. Herbart's conception of morality is the prevailing conception to-day. What we commonly term moral action is the control of impulses that we have inherited from a long line of brute and savage ancestry. When experiences are selected for educational purposes a measurable addition to the child's character is thought of.

VI. The development of the socially efficient individual is the ultimate end of education. Socially efficient has an advantage over the term moral. In the first place it is more definite. In the second place it emphasizes the social factor, and as the school is supported by society, for society's benefit, it is only right that this factor should find a definite expression in the aim of the school. Morality means the control of impulse with reference to a social end. Absolute self-sacrifice is the greatest of virtues only when it can be distinctly proved that the termination of the individual's life will do more to promote social welfare than a continuation of the same life would accomplish. The world has an eye single to its own welfare, and this man is a hero and that a rascal according as the deeds of each are consistent or inconsistent with that welfare.

Social efficiency then is the standard by which the forces of education must

select the experiences that are to be impressed upon the individual, to answer the question—How will society maximally profit?

That person is socially efficient who pulls his own weight either as a productive agent, or by guiding, inspiring, educating, or amusing others to productive effort (2) but so as to interfere with others as little as possible (3) and in addition contributes to social progress. Hence the socially efficient aim will be seen to include the others. It must fit for the immediate future, else the school cannot justify its existence.

THE DOCTRINE OF FORMAL DISCIPLINE

Until very recently the experiences that the schools attempted to impart were of two classes: (1) Those that directly prepared for definite future situations and (2) those that indirectly prepared for any future contingency that might arise. These may seem as extensions of habit and judgments. The latter tendency has been called generalized habit and would appear to be a specific response common to a number of different stimuli. To illustrate, the established habit of neatness in producing arithmetic papers, according to formal discipline, would assume that there would be the same neatness in language or person, or dress.

Formal discipline takes for granted that mathematics give a general habit of reasoning, nature studies general habits of observation, and all studies properly pursued general habits of industry. This notion accounts for the presence of many studies in the curricula of the higher schools.

The term "generalized habit" is a psychological absurdity. Still this theoretical evidence has not operated to prove that the theory of formal discipline is a practical absurdity, for actual experience seems to show that habits are generalized. For cases are instanced in literature, wherein thorough mathematical training has increased the efficiency in reasoning along other lines and insistence on neat work has had a beneficial effect on neatness of person and dress. This position, then, seems paradoxical and indicates the need of careful experiments based upon accurate methods. Columbia University has performed such experiments to detect the influence special forms of training have upon related functions.

Professors Thordike and Woodworth conducted experiments to train in accuracy of detecting areas, weights, letters in words. From the results they concluded that improvement in any single mental function need not improve the ability in functions commonly called by the same name on the other hand may injure it. "Improvement in any single mental function rarely brings about equal improvement in any other function, no matter how similar, for the working of every mental function group is conditioned by the nature of the data in each particular case.

"The very slight amount of variation in the nature of the data necessary to effect the efficiency of a function group makes it fair to infer that no change in the data, however slight, is without effect on the function. The loss in the efficiency of a function trained with certain data as we pass to data more and

more unlike the first, makes it fair to infer that there is always a point where loss is complete, a point beyond which the influence of training has not extended. The rapidity of this loss—that is, its amount in the case of data very similar to the data on which the function was trained—makes it fair to infer that this point is nearer than has been supposed."

Dr. Naomi Norworthy's experiments are the basis for the following: "It seems probable that certain functions which are of importance in school work, such as quickness in arithmetic, accuracy in spelling, attention to forms, etc., are highly specialized and not secondary results of some general function. That just as there is no such thing as general memory, so there is no such thing as general quickness, or accuracy, or observation. Accuracy in spelling is independent of accuracy in multiplication, and quickness in arithmetic is not found with quickness in marking misspelled words."

At the Montana State Normal College tests in the intermediate grades were taken to see if the habit of producing neat arithmetic papers functioned with reference to neat work in other studies. "The results are almost startling in their failure to show the slightest improvement in the spelling and language papers, although in the arithmetic papers the improvement was noticeable from the very first."

Despite this evidence of the theoretical impossibility of a generalized habit, either marginal or subconscious, there still remains the widespread notion that formal training generates generalized

habits. Professor Thorndike disposes of such cases in three ways: 1. Where specific training is thought to spread out and affect other functions, it may simply mean that the individual in whom this tendency seems to be evinced is really inherently more capable than the average; therefore his aptitude for the study of Latin may not be the cause of his later aptitude for the study of Greek. He excelled in Greek because he was bound to excel in anything. 2. Certain effects commonly attributed to discipline are really due to mere inner growth and maturity. 3. Educators tend to judge all children on the basis of their own childhood—a fallacious procedure, because educators are likely to be gifted persons, who as children readily acquire and apply general ideas and habits."

Professor O'Shea would ascribe this seeming spread of special training to the fact that many lines of activity differing in several characteristics may yet have some characteristics in common. Then training in one may promote efficiency in others. "The geometric method, as it were, is incorporated in the more involved method of physics, and it would seem most economical to have the student familiar with the method of geometry before he undertakes the study of physics. So, too, the method gained in the study of plant life will be of assistance in observing human life."

Bagley feels that all these explanations leave something unaccounted for. He shows how his daily work in school has given him a passable habit of industry, but when he attempts work on the wood pile, nature rebels. His summer months are spent on the farm. After

the novelty of the work of the first day has worn off the work is a battle against nature; later it becomes a matter of course, just as the school work. A new habit of industry has been acquired through a period—longer or shorter—of strenuous conscious effort. What is this something that is carried over from the school room to the farm work? Not the habit of industry, for in the beginning the farm work was irksome. Yet the formation of the new habit was more economical of time and energy than it would be had not the habit of work already been developed in the other field. Students having completed courses in higher mathematics do better work in psychology than others; not due to the habit of study, not to points of similarity between the subjects.

"The paradox reaches its climax in the case of habits of neatness. Here the experiments indubitably validate the general law that habit is specific. One friend is scrupulously neat in personal attire, but his desk study are conspicuous samples of confusion. Another friend is neat to the point of femininity in details of work and careless to that of slovenliness in attire. These instances seem to confirm the specific character of cleanly adjustments. Dozens of friends are neat in everything, and a few are slovenly in everything. Here the habits seem generalized. The fact, however, that neat adjustments in all activities hold with some individuals but not with all proves that the habit as such is not generalized. This connecting link between habits of different species of the same genus is not a generalized habit but a generalized ideal of work. This is

what I carry from my school to my farm work. This ideal furnishes a motive, which holds me to conscious persistent effort, until the new habit has become effective and distracting influences no longer solicit passive attention. This theory accounts for the facility of mathematical students in psychology the tidiness of some in some things, of others in all things and vice versa. Neat work may be occasioned by economy of effort, desire for success, or other causes that have no relation to the general ideal of neatness. An ideal is an individual factor.

The word discipline implies a mechanizing process—the formation of an habitual re-action that shall function with little or no effort of attention after it has once been firmly established. But in its initial stages, the process of habit-building must always be conscious-focal. There must necessarily be effort,—struggle to hold one's self to the line,—struggle to resist the normal desire for change. Gradually this struggle becomes less and less strenuous until finally the process is completely mechanized. The mechanizing, however, must be thoroughly specific in the narrowest sense of this term; and if the line of work is changed ever so slightly, a new habit must be formed. This means a re-focalization, a new period of conscious effort, and it is at this point that what we have termed the ideal has its sphere of activity."

The factor of ideals may operate with equal efficiency in connecting specific functions other than habits. Reasoning processes are also individual. While discipline in geometry may not enable

the student to reason better in biology and political economy, yet a training in mathematics may give a pupil ideals of exact methods of procedure in getting at truth. Yet again mathematics may be well taught without impressing such ideals. The same is true of natural science. "Unless the ideal has been developed consciously, there can be no certainty that the power will be increased no matter how intrinsically well the subject may have been mastered."

The experiments above mentioned demanded the elimination of the factor of ideals, habits carried over as such was the problem. In the test of neatness, neatness was exacted in arithmetic alone and not as a general ideal.

The passing of the doctrine of formal

discipline certainly does not detract in the least from the serious responsibility of the school to develop specific habits of cleanliness, industry, and mental application in the particular and specific line of work with which it is concerned; for, if the carrying over of a good habit from one occupation to another demands a process of judgment dependent upon an ideal, surely this ideal can be strengthened and sustained only by a cultivation of the specific habits that form its concrete expression. It would be futile to instil ideals of cleanliness, industry, and honor in the schools, expecting them to be applied in later life, if at the same time, the antithesis of these ideals—filth, sloth and vice—were tolerated in the daily experience of pupils.



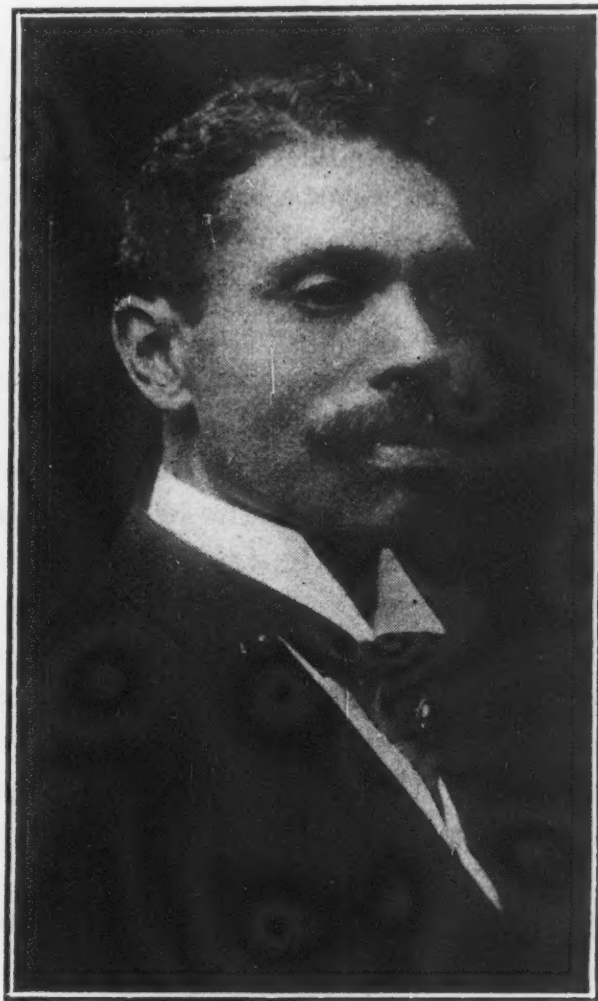
The Love That Could Not Sin

An Arabian Romance

By RALPH W. TYLER

CHAPTER XII.

THE prophet, having completed all arrangements, departed from Medina with ten thousand men, on the most momentous enterprise of his life. His allies had been summoned from all parts of Arabia. All roads leading to Mecca were barred to prevent intelligence of his movements being carried to the Koreishites. Omar, who had charge of regulating the march, and appointing the encampments; prohibited the sound of attabal or trumpet, or anything else that could betray their movements. After a march of twelve days, the army reached the valley of Marr Azzahran, near the sacred city, without being discovered. The prophet's Medina army of ten thousand men had scarcely entered the valley when from different directions appeared the various clans and tribes from the different parts of Arabia, to engage in the capture of Mecca, to unite into one powerful army. So carefully and exact had the different tribes calculated time and distance that that there was not an hour difference in the time of the arrival of the first body of troops and the last. It was nightfall when they silently pitched their tents, and now Omar, for the first time, per-



RALPH W. TYLER

mitted them to light their watch-fires, he knowing that the Koreshites would suspect these lights to be anything other than the watch-fires of straying bands who often encamped in the valley.

What a mighty multitude, that assembled in the valley of Marr Azzahran acknowledging one leader over all. In that vast army there gathered were the

Ariezah tribes, whose pasture grounds extended from Syria, southward to the limits of Jabel Shomer; the Shomer Bedouin tribe, from on the east of Anezah; the Howeytal and Sherarat tribes; the Solecbee clan; the Benoo-Harbs, the Moteyr clan, the Benoo-Khalids; the Ajmans, the Hodeyls, and the Obeybahs, all from the north. From the south were the Al-Yams, the Kahtans, and the Benoo-Yas. One hundred and eight thousand Arabian warriors.

Early the next morning, this mighty army began to move and encircle Mecca, first passing in grand review before the prophet.

What a spectacle !

The prophet, as he looked upon it, was impressed with its wonderful strength; was convinced that this was the army with which the world would be conquered, and the faith of Islam established forever.

As the different tribes, with their different arms and ensigns passed in review, the prophet explained to Abu Beker, Omar, and the other captains of the Medina army, the name and country of each.

The prophet made a careful distribution of his forces, as he approached the city, for he knew not what resistance he might meet. While the main body marched directly forward, strong detachments advanced over the hills on each side. To Abu Beker, who commanded a large body of cavalry, was confided the sacred banner, which he was to plant on Mount Hadjnn, and maintain it there until joined by the prophet. Express orders were given to all generals to practice forbearance, and in no instance

to make the first attack; for it was the earnest desire of the prophet to win Mecca by moderation and clemency, rather than subdue it by violence, for he himself was a Koreishite. However, all who offered armed resistance were to be cut down, but none were to be harmed who submitted quietly. So determined was he on this point that overhearing one of his captains exclaim that "no place was sacred on the day of battle," he instantly appointed a cooler-headed commander in his place.

In spite of every precaution taken to prevent any intelligence reaching Mecca of the approaching army, before it had begun the march, word had been conveyed to Abu Sofian, the ruler of Mecca. The letter to Abu Sofian, informing him of the contemplated expedition, was intrusted to Sara, the wife of Hateb, whose family had remained behind in Mecca when the prophet and his followers repaired to Medina.

On receiving the information, Abu Sofian assembled the inhabitants, told them of the mighty host approaching, and advised that resistance would be in vain. Many agreed with him, but Henda, his wife, in whose memory was still fresh the slaying of her father, brother and uncle at Bedar, commanded that the city be not surrendered until every soul had perished in its defence. Exhibiting the ardor and spirit of bravery that would have done credit to the strongest man, she exclaimed:

" 'Tis true Mecca can send forth but ten thousand fighting men, but thrice that many women will offer their lives to appease the god of war, and throwing our bodies into the breach will fight like

lionesses that protect their young. We fear no death. Death will be a welcomed solace, rather than the rule of an impostor who hath already slain our fathers, our husbands and our sons at Bedar and at Ohod."

Her harangue enthused and changed the proposal to surrender into a proposal to battle until every man, every woman, and every child had fallen, with their faces to the foe.

Immediate preparations were begun for defending the city. The gates were made secure against attack; on the walls troops were supplied with huge boulders to be dropped upon the advancing army as it attempted to scale the walls, and every preparation necessary for a determined resistance.

Still realizing that defeat must be inevitable, in face of such an overwhelming army, Abu Sofian induced his people to accept his proposal that ten of the bravest men be sent out to fight one to be sent by the prophet, if the prophet agreed, and upon the outcome of this contest should rest the fate of the city.

Abu Sofian's information had not given the time of arrival of this army of the prophet, and he had reckoned that it would not be until another six days had passed. As a result of his false reckoning, Mecca was surprised, and consternation prevailed, when the guards on the wall caught the first glimpse of the advancing army.

Late in the afternoon of the day following its arrival, the prophet's army closed in around the walls of the sacred city, from the tops of whose walls the Koreishites looked down, grim determination featured on every face. The

prophet sent a messenger with a letter to Abu Sofian, demanding the instant surrender of the city, assuring him that if surrendered peacefully no harm would befall a single man, and all those who had previously incurred the prophet's displeasure would be forgiven.

"Say to thy master," said Abu Sofian, "that we are but ten thousand strong, though his army is ten times that number. Say to him that if he has one man in all his army, brave enough to battle against ten of the bravest Koreishites, whom I shall select, upon the outcome of that contest will Abu Sofian rest. If the prophet's one slay Mecca's ten, then will we surrender the city in peace. If the prophet's one is slain, then Mecca shall remain undisturbed; a treaty will then be signed providing that Mecca shall ever be free of molestation. Say to the prophet that since his army is ten to the Koreishites' one, if he yet hath a drop of fairness remaining, he will accept this proposal."

When Abu Sofian's answer was conveyed to the prophet, he called into council the chiefs of the different tribes, and laid before them Abu Sofian's proposal.

"Think ye have a man in all thy commands brave and dexterous enough to battle with ten of the bravest Koreishites," he asked of each.

Each answered that such a combat was neither right nor fair.

"As fair as an army of an hundred thousand battling against one with but ten thousand" replied the prophet.

"Tis but a ruse of Abu Sofian to gain time for some sinister purpose," said Abu Beker. "We came hither to take

Mecca, not to take or slay ten men."

"Methinks, O prophet, there is such a warrior in my command who will accept thy mission."

It was Amir Ibn Tufiel, the Bedouin chief, head of the powerful tribe of Amir, who spoke.

"Who is this brave warrior whom thou thinkest will battle against ten Koreishites?" asked the prophet.

"Ibn Adi," replied the Bedouin chief.

"Haste to him," said the prophet, "and learn from his lips if he will accept Abu Sofian's offer. If he doth accept, say to him that being successful, I, the prophet, will grant him any favor he may crave, even though that favor calls forth the greatest sacrifice. Even though the sacrifice it exacts, falls heaviest upon the prophet."

The council awaited impatiently the return of Amir Ibn Tufiel. Soon, however, he returned, riding swiftly on his Arabian steed, and approaching the prophet, said;

"Most high and holy prophet, Ibn Adi sends answer that he will go forth against the ten Koreishites, when thou giveth the word, and winning the battle will hold thee to thy promise. Further he sayeth that though the Koreishites increase their number to thrice ten, with thy promise before him, yet will he do battle against them."

"Allah be praised" replied the prophet. "He shall receive the reward he craves, whatsoever it be."

Then calling his faithful ally, Zeid, he said to him:

"Proceed thou at once to Abu Sofian, and say to him the prophet accepts, and

to-morrow, one hour before high noon, here before the east gate of Mecca, Ibn Adi will engage ten of the bravest Koreishites." Then turning to Abu Beker, he said: "If 'tis but a ruse of Abu Sofian to gain time for sinister purpose, setting the time of the engagement on the morrow will foil him."

Throughout the entire army, to every camp, was spread the news of the promised sanguinary conflict, between ten Koreishites on the one side, and Abn Adi, on the other, which the morrow promised. Long into the night the warriors lay around their watch-fires discussing the promised unequal contest. Many appeared to see in this arrangement a plan whereby they would be robbed of the promised spoils, for few, if any, could conceive how, in a single hand to hand engagement, one warrior, no matter how dexterous, could succeed against ten, each equally as dexterous.

The prophet, too, had grave doubts as to the favorable outcome for his side, and weighed carefully the opinions advanced by many of the captains of the various tribes, that in the event Ibn Adi was slain, and Mecca thereby, according to agreement, remaining unconquered, that mutiny and strife would follow; tribes taking this or that side in contention, with the result that this mighty army would become divided, as before, into many predatory bands, and the glorious hope of the prophet, for a united Arabia, would be but an awful nightmare.

On this expedition the prophet had taken all his wives. Ayesha, however, attracted all his attention. He was with her almost constantly, and his spending

so much of his time with her, not only aroused the jealous spirits of the other wives, but caused many of the chiefs to doubt him. They reasoned that no man can accomplish great things who delights overly much in the smiles and companionship of woman. They reasoned that as winter snow melts under the sun's rays, so doth man's high resolves disappear before the smiles of woman. They reasoned, that the world had not yet produced the man who had accomplished wonders for the benefit of posterity who spent his waking hours under the spell of a woman's smiles.

It had now been two years since Ayesha cut the cords which bound Safwan, releasing him from what was sure execution. Since then she had not heard from him, and knew not whether he be dead or living. Somehow, deep down in her heart, there was a feeling that Safwan was near. She felt that among all these thousands Safwan must be some where near. Had she not bidden him hope? Had not he answered he would? Yet, though she scanned closely every face in that great army, as it passed in review, she saw not a face like Safwan's.

Could he have perished in the desert? This thought now arose to burden her, and to check that hope which had made each passing day welcome the coming day. Though the prophet had made every effort to re-capture him; had offered a princely reward, still no tidings had come of Safwan. Like a meteor that shoots flaming through space, and is suddenly extinguished, leaving no evidence of its having ever been formed, so had Safwan disappeared.

Neither had the prophet's fleet white

steed Al Beni. which disappeared the same night that Abdallah and the twelve guards were slain, been heard from.

As the cavalry passed in review, she watched closely for Al Beni, thinking that possibly Safwan might be mounted on him. There were white steeds among the thousands of prancing steeds, but she could observe none like Al Beni.

When a woman who loves is possessed of hope, it is hard for any fate to shatter that hope. They hope in spite of fate. In spite of any decree from heaven. They believe in spite of convincing evidence.

Ayesha still hoped. Ayesha still believed that her prayer would be answered; that Allah would grant her one more loving glance from those dark, deep set eyes of Safwan, those eyes in which, when they looked upon her, she could see reflected his loving heart.

"If not here midst all this multitude, where, where canst he be? On earth, or among the stars?" she asked herself. Then answering her own question, woman-like, to calm her own fears, and preserve her hope, she said: "He must be here."

Can a woman be possessed with prophetic vision, and see into the future?

CHAPTER XIII

The night seemed a never ending sea of darkness, because of the intense anxiety; because of the momentous, far-reaching in its influence, conflict that awaited the dawn of another day. In every camp, with every tribe—yea in every breast of that hundred thousand warriors, all through the long night, was that feeling of doubt that makes sleep impossible.

"Ten against one! How can one triumph?" was the question that asked for an answer from every chief—from every warrior in that vast army.

One after another of the tribal chiefs had been called into council by the prophet. He was anxious to be assured that upon to-morrow's contest resulting adversely to his standard, that the tribe of each could be depended upon to remain an ally. Each chief, however, evaded a direct and assuring reply, all agreeing with the Bedouin chief, Amir, who said to the prophet:

"Oh great and glorious prophet, we are immediately upon the threshold of a portentuous future, and much hangs upon the fate of to-morrow's conflict. Our armies met in the valley of Marr Azzahran, and came hither to the walls of Mecca, as one great army acknowl-

edging thee as the one great commander, as thou claimest thou art the prophet sent by God, and that there is but one God. Many thousands of our followers know not thee only as we their chiefs have spoken unto them concerning thy power, and thy wondrous miracles performed. They came more that they secure booty, which a fallen Mecca will assure, and which was thy promise; that the warriors shouldst share each like unto the other.

"Thou didst lay but little stress upon the establishment of the faith in Mecca, and the destroying of the many idols therein, for well thou knew the faith thou promulgates could invite little thought among these warriors. Thou didst, in thy message to each tribe, dwell largely upon the spoils of war, forgetting the faith, as it best became thee to.

(To be Continued)

FACTS WORTH KNOWING

The telephone directories of the current issue in New York City would make a pile seven and a quarter miles high, if placed one on the other.

New York, with 4,000,000 population, had been adding to its total in the three years preceding 1905 at the rate of 100,000 a year. Philadelphia, with a little less than 1,500,000 population, had increased at the rate of 30,000 a year.

Not more than 3,000 stars are visible to the naked eye.

The grasshopper jumps about 200 times its own length.

Africa leads in the matter of gold production, America next.

On the average, boy babies weigh a pound more than girls.

Half rates for women prevail in some old Swedish hotels because they eat less than men.

Statistics show that married women live two years longer than single ones.

The West Indies as an American Possession

By DUDLEY C. PLUMMER

FROM a discussion of the problem some thoughts arise. Thoughts which rush quickly on, following each other in quick succession through minds distracted by doubt as to the future of this branch of the human race. Can it end in hoping against hope that possibly the Almighty might mean, by the present conditions prevailing in America and elsewhere, to consolidate the Negro into one united body to be afterwards used by Him to show forth His wisdom and His greatness, as it is sung: He hath put down the mighty from their seats and hath exalted the humble and meek. For don't we all know that there is a Divinity that shapes our ends, rough hew them as we may. And don't we further know that through much tribulation the Negro race like every other race must enter into its manhood, as the records of heroes, Saints and great men the world over, of all creed and clime and races show. The great moral principle underlying every case being—we are made perfect, all of us, by suffering.

Why the Divine Father of the human race should have smitten with intellectual blindness the Jew that he should not see the things that belong to his peace; and why the same hand should have crumpled up the hair of Ham's children, paint them black complexioned

and mutilate with physical deformity their visages, as well as deny them national and racial greatness, is a profound secret of the Deity alone—who, Chaldean mystics declare, dwells not with men. But, that through this heavy heritage, the Negro descendants of Ham must toil through the deserts of ages, is the evident trend of the will of destiny. And so it comes about that when America with its color creeds and lynch laws takes possession of the West Indies, it will not be by the permission of the Negro, but by the only recognized law that professed Christendom knows and practices, viz.: might, the sword and cannon's roar. What sort of a future will the Negro race have? What a destiny can it dare hope for? What does the Almighty's liberation of Negro slaves throughout the world, through the vanguard movement of liberal minded France mean? Can it mean a better time coming for the race which the Bible tells us was cursed to be a servant of servants all the days of its life? Can it mean the end of Noah's dictum: "Cursed be Canaan, son of Ham, a servant of servants shall he be all the days of his life, and he shall serve his brethren,"—us white men. Or can it mean the fulfilment of the promise, that—Ethiopia shall stretch out her hand to God? Can the race dare hope for that?

An able writer and theorist, whose

theories are supported by knowledge gained as a government official in the West Indies, no a less person than Sir Sydney Olivier, C. M. G., Governor of Jamaica, declares that the future of the Negro race in the West Indies lies in the hybridizing of that race, of its mixing with the Anglo-Saxon by matrimonial alliances, the aim being to breed a species of mulattoes endowed with the virtues and vices of the Anglo-Saxon and the virtues and vices of the Negro. This experiment is now in progress in Jamaica and the Governor claims that this mixed community is a progressive one, benefitting alike from the push and resource of the Americans whose country lies in close proximity to us, and from the determination and grit of the Anglo-Saxons who dwell in its midst. He claims that this community is colonizing Central America in a manner that is not possible by any other people. This experiment has been going on for some years, and what do we find has been the net result to date?

Here we have a community of mulattoes living in a country the greater majority of whose inhabitants are black, these providing the laboring class; and on the other hand a small but solidly united white population, providing the ruling class and the land owners. This mulatto community is divided. The prejudice of caste splits it into as many sections as there are colors. Each color has its own society, and each society in turn hates the color that is the least shade darker than it. These live apart from the black population and is as prejudiced towards it in the same proportion as the American whites are prej-

udiced against the entire colored race; and the Jamaica whites devoid of that American prejudice against the colored people look down on it with suspicion and contempt; for W. P. Livingston, a Scotchman, for many years editor of the Jamaica Gleaner," in his book, "Black Jamaica," says "the colored members of the population are more uncertain factors. There are many, both men and women, who have come apparently from good stock, are attractive in character, and altogether blameless; but we write of the majority. Belonging to neither race, incapable of the racial independence and dignity that come naturally alike to white and black, with an unstable and elusive nature, it is difficult to know what turn their relations will take. They are as a rule hostile to the British official system, their motto being "Jamaica for the Jamaicans" (in our case the "West Indies for the West Indians"), by whom they mean themselves. Their idea of the situation is that Britain maintains her Colonial possessions specially to provide offices for her needy sons * * * * * what the members of the mixed community require is a revelation of their great weakness. Those who go abroad become wise. If not mortified by experience, they seldom fail to be chastened and subdued by the majesty and might they witness there."

It must be remembered that the mulattoes that are being bred now are not so much the product of white and black, but are the product of the mulattoes themselves, born and bred in slavery and by the illicit amours of the whites and colored. For proof of this assertion one has only to turn to the illegitimacy evil

that exists in Jamaica and other West Indian Islands. There has been intermarriage between the two races, but in each case it has been on the part of the white man seeking the colored woman for that which she has, and not for that which she is. For it is an admitted fact in these parts that a well-to-do colored man would rather see his fair, light complexioned daughter married to a poor white man or white government official than to a capable and pushing Negro or mulatto. That is one of the peculiarities of the Negro race, theorists to the contrary notwithstanding. And what has this hybrid race done to justify its being brought into existence? It provides at present the bulk of the commercial class and an increasing number of professional men. That is all. It has a poor physique. It is not physically fit. It develops quickly into manhood, and at thirty it is worn out, effete and enervated. It lacks all the virile strength of the Anglo-Saxon of the temperate zone, and it has lost the hardy characteristics of the African slave. It is prolific, but like a recurring decimal its offspring remains stationary, incapable of progressing. Experience shows that in the majority of cases it has inherited very little of the virtues of its white father and grandfather, but the bulk of their vices.

It is struggling for existence, but its little puny strength is being sapped by its failings and faults. It is capable of going thus far and no further. Its scholars lack push, and its pushing men lack the essentials which would make them scholars. In spite of anything which might be said to the contrary, we

hold that the creation of a hybrid Anglo-Saxon Negro race is not the best thing for the solution of the problem of race which confronts the world.

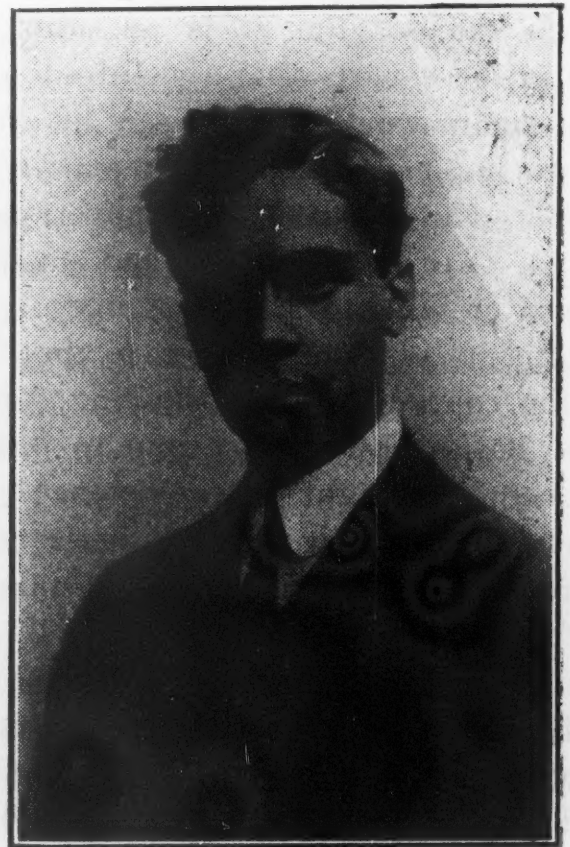
Whatever opportunities this hybrid race might have had, it has pretermitted them. It might have now been the dominant power in Costa Rica, Nicaragua or Honduras, but in spite of the proud boast that this race is a colonizing power, there has never been and will never be a mulatto republic whilst we have for good or evil two black republics, Hayti and Liberia.

In this plea for the hybrid race Sir Sydney Olivier writes: "But though in Jamaica and in other West Indian colonies there may be in general, social and professional relations no barrier against intermarriage, there is beyond question an aversion on the part of the white creoles to intermarriage with colored families, and this aversion may, I think, be relied on, at any rate for a long time to come, to check, in practice, any such obliteration of race distinctions as is foreboded by negrophobists in the United States as the necessary result of the admission of social equality." Must this hybrid race of the theorist then remain through all the ages in a state of stagnation, interbreeding, and producing as the result of such interbreeding a race of weaklings and incompetents? This will never be, since there is a virtual coalition in the American Congress—the coming power in the Caribbean—to prevent the realization of any such dream. They have practically declared war on the race, which to be effective must mean the practical extermination of the colored men.

Travis J. A. Johnson Graduates



IN the class which graduated last month from the College of Physicians and Surgeons of Columbia University was a young colored man, Travis J. A. Johnson by name, the only son of Dr. P. A. Johnson, of New York City. The young man bears the distinction of being the first of his race to have successfully completed the four year course in this department of the famed college and for that reason is to be doubly congratulated. His success in his studies and his standing in the class, marks him a worthy son of his distinguished father, and he bids fair to bring additional



DR. TRAVIS J. A. JOHNSON

honors in the profession to the name of Johnson.

The young doctor is twenty-four years old, tall, slender, with a somewhat serious countenance, given more to study than to social enjoyment and is greatly in love with his profession. He is the eldest of two children, and was born in England. He was brought here at an early age and received all of his schooling in New York City. After passing through the Grammar School and De Witt Clinton High School he entered New York City College from which he graduated with honors receiving the degree of Bachelor of Arts.



DR. P. AUGUSTUS JOHNSON

Having decided to follow the profession of his father, he entered the College of Physicians and Surgeons of Columbia University in 1904. His instructors give him the name of being a brilliant student who usually excelled in the studies of anatomy and mathematics. In his freshman year at the medical school, Johnson received 100 per cent. in all his studies and maintained a very high average throughout the four years and he finished without a condition in any subject. Such a record in a college whose status is as high as Columbia is an achievement to be proud of, and his distinguished father may well be pardoned for his exceeding great pride in the boy.

The following incident testifies to the mental calibre of the young man. One of the professors of the medical college met the senior Dr. Johnson recently and inquired as to what plans the father had for young Travis when he had finished. Dr. Johnson remarked that he supposed the young doctor would settle down to the practice of medicine. The professor, who had apparently taken a great liking to the young man, remonstrated at this and strongly urged the father to secure position in some school or hospital in order that Travis might have re-search work, as he was too good a student to settle down to routine medical practice.

Young Dr. Johnson comes honestly by his talent and it is gratifying to see him take to the profession of his father who has practiced medicine in New York for a quarter of a century and is one of the best known colored physicians in the East. Dr. P. Augustus Johnson is first vice president of the

National Medical Association, and is chairman of the local committee which has charge of the Doctors' National Convention here in August. He was for three years chairman of the executive board of the National Association, and the present strong and influential organization is due largely to his personal efforts. The senior Dr. Johnson was born in Eatontown, N. J., and got his early training in the schools of New York and Newport, R. I. He graduated from the Long Island Hospital College in 1882, and in the same year was married to Miss Bessie Whittle, an Englishwoman. The following year, 1883, his first child Travis was born. Dr. Johnson was a diligent student and in his early days had to overcome many difficulties in order to pursue his studies. His hard but thorough drilling in Greek, Latin and kindred subjects stood him well in hand in later years and especially during those days when the colored physician had yet to prove his ability. For several years Dr. Johnson was assistant to Dr. E. J. Messemmer, in the Out Door Department of Mt. Siani Hospital, and he was later elected chief surgeon of the MacDonough Memorial Hospital.

Following the suggestion of the professor, Dr. Johnson attempted to get his son on the staff of Lincoln Hospital. Although considerable influence was brought to bear, the attempt ended as all previous efforts in that direction had ended, in failure. The powers that be, apparently have issued an edict that no Negro shall practice in that institution, notwithstanding the fact that it was originally founded for Negroes. Instead

of a set back to the profession, this should act as a stimulus to the movement to reorganize the Mac Donough Memorial Hospital, an institution especially for the care of the sick and

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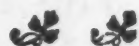
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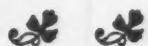


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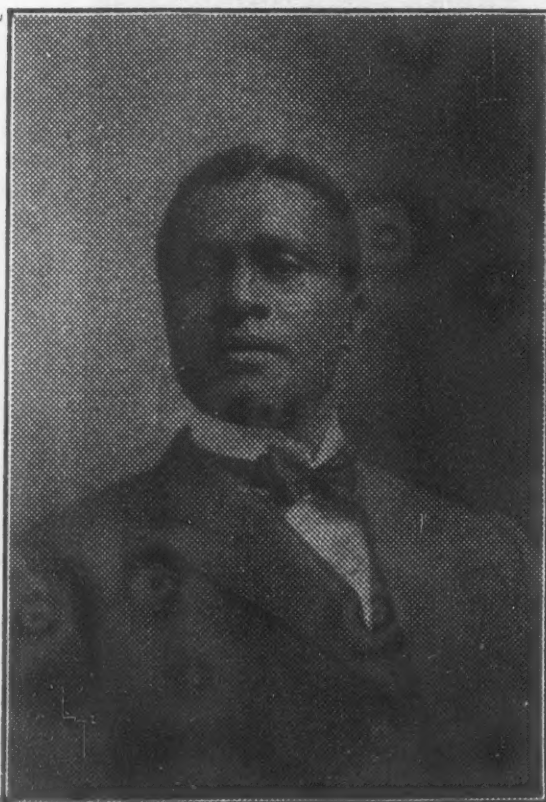
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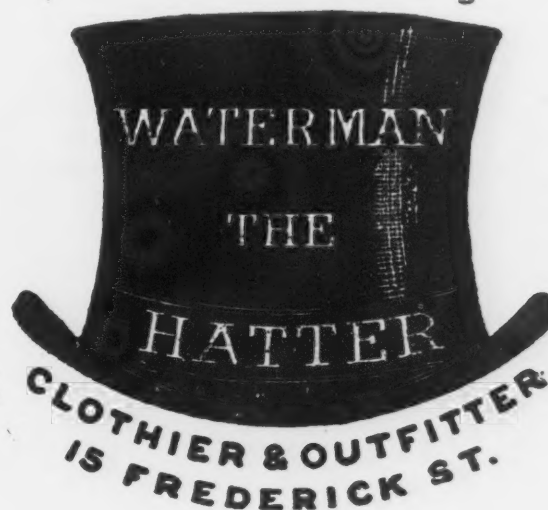
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